

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XXI.

1912.



New Plymouth, N.Z. :

PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

1912.

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VOL. XXI.—1912.

ANNUAL MEETING OF THE SOCIETY,

FOR THE YEAR ENDING 31ST DECEMBER, 1911.

THE Annual Meeting was held at the Society's Library, Technical College, New Plymouth, on the evening of January 26th, when several members were present, and the President in the chair.

After reading the minutes of the previous Annual Meeting, and the Treasurer's accounts (which will be found below), the members proceeded to the election of officers for the ensuing year, which resulted as follows:—

President, S. Percy Smith (re-elected)

Council, F. P. Corkill (re-elected) and J. B. Roy

Joint Secretary and Treasurer, W. W. Smith

Hon. Auditor, W. D. Webster

The Annual Report and Accounts follow.

ANNUAL REPORT OF THE COUNCIL,

FOR THE YEAR ENDING 31ST DECEMBER, 1911.

THE Council feels in presenting its nineteenth report that there is some justification for congratulating the Society on having attained its twentieth year of existence.

On the 8th of January, 1892, some twenty gentlemen gathered together under the Chairmanship of Lieut-Col. W. E. Gudgeon, C.M.G., in the Library of the New Zealand Institute, Wellington, where the names of one hundred and twelve ladies and gentlemen were read out who had expressed a wish to join, and it was then decided to form the Society on the lines of a circular which had been sent to a large number of persons likely to take an interest in Polynesian history, traditions, languages, and cognate subjects. At that meeting officers of the new Society were appointed; they were:—Patron, H.M. Liliuokalani, Queen of Hawaii; President, H. G. Seth-Smith, Esq., M.A.; Council, The Rev. W. T. Habens, B.A.; A. Carroll, Esq., M.A., M.D.; J. R. Blair, Esq.; Elsdon Best, Esq.; E. Tregear, Esq., F.R.G.S., and S. Percy Smith, Esq., F.R.G.S., the two latter holding the joint offices of Honorary Secretaries and Honorary Treasurers. Of these gentlemen, forming the first Council, two (The Rev. W. T. Habens and Dr. Carroll) have passed over to the majority, but the others are happily still on our roll of membership. At the same meeting two Honorary Members were appointed (Sir George Grey, K.C.B., and F. D. Fenton, Esq.) both of whom are dead, and two corresponding members, of whom the Rev. T. G. Hammond is still with us. Of the one hundred and twelve original members twenty-three are known to have died,

and many others have left, leaving only thirty-five of the founders still on the roll. To these survivors of the original roll, the thanks of the Society as at present constituted are due for their hearty support and encouragement during the past two decades.

When the Society was started in 1892, there was not wanting on the part of some people in New Zealand, the prediction that its life would be short and inglorious. It was certainly felt by some that, even if the Society struggled into life, it would at least injure the New Zealand Institute by withdrawing some of its members. Neither of these fears have been realized, for our Society is perhaps more flourishing now, after twenty years, than it has ever been, and certainly the New Zealand Institute has not been affected by our existence.

The Society may fairly claim to have added to the sum of human knowledge so far as it has rescued from oblivion a large amount of information regarding the Polynesian Race that, but for the columns of our "Journal" would inevitably have been lost. Our publications have offered to many writers the means of placing on record many important facts that would otherwise not have seen the light, and to those writers who have gratuitously given freely of their knowledge and time to our special work, the Society cannot be too grateful. It is proposed to publish the names of the long list of Authors and their papers with the March number of the "Journal," a list which will be of great use to students, and form, as it were, a standpoint from which we may look back and see in concise form what has already been accomplished; and from which, let us hope, encouragement towards future efforts may be derived. For this should clearly be understood; that the work of the Society is furnishing the groundwork on which many will yet build structures the magnitude and far reaching extent of which is as yet undreamed of. We should be satisfied if we can lay the foundation of these structures well and true. In this connection we may perhaps predict that the Maori manuscripts which have been occupying our attention for some eighteen months, in their transcription and translation, will cause somewhat of a revolution in the conception of the ideas held by a race that within so short a time ago was in the Stone age.

To turn, however, to the brief history of the transactions of the past year. They have not been marked by any very prominent feature; the "Journal" has appeared regularly each quarter, and contains a considerable amount of original matter, mostly contributed from Eastern Polynesian sources. Quite a number of articles from the collection of the late Rev. Dr. W. Wyatt Gill's papers have appeared, both in the original and in translation. We have also printed several other articles on Tahitian and Paumotuian traditions. To those who do not bring a student's knowledge to the reading of these papers, they may appear childish and uninteresting. But when the time arrives for showing the bearing these simple tales have on the history of mankind generally, it will probably cause considerable surprise, as no doubt will the statement, that they contain many of the same incidents to be found also in Celtic literature. This is not the place to indicate how these remarkable coincidences arose; suffice it to say that to him who can read between the lines, they afford the material that in the hands of competent scholars will throw light on some of the great Ethnic movements that are as yet seen but dimly and darkly.

The late Mr. Shand's Moriori papers as originally published in our "Journal" have, thanks to the liberality of the Government, been partly reprinted, and are now available in volume form. They are the sole record of that almost defunct branch of the Polynesian race, the preservation of whose records would alone have justified the existence of the Society. To understand their importance one must again read between the lines.

It is hoped that the third volume of our Memoirs may be published during the ensuing year—they will contain the Maori MSS. already alluded to. The translation is well forward. The actual cash in hand for this purpose amounts to £155, besides some outstanding promises, which will be available whenever the money is wanted.

Our Library continues to increase, and under Mr. W. W. Smith's care is now made considerable use of. It is to be hoped that this use may be productive of some tangible result some day, in addition to the reading for mere amusement—it certainly will in one case.

We regret to report that Mr. R. Coupland Harding is unable any longer to prepare the Index to the Annual Volume—failing eyesight is the cause. He has undertaken this onerous work for the past sixteen years, and the thanks of the Society are due to him for his labours.

Mr. W. D. Webster has continued his services to the Society, by auditing its accounts, and to him also, the thanks of the Society are due.

On the subject of the Maori Dictionary, Archdeacon W. H. Williams says:—“I have begun the typing but have not made such progress as I had hoped. On the other hand Bishop Williams was able to spend several weeks with me during the winter when we got through some useful work in the way of collating the material on hand. It has been of the greatest value to me having the advantage of his accurate knowledge of this, and we were able to deal with about one third of the whole dictionary in the time at our disposal.” It will be remembered that Bishop Williams is the author of the last Maori Dictionary published in 1892—the fourth edition of the original dictionary.

We regret to record the death of three of our members; Aporo Te Kumeroa, one of our corresponding members; Mr. C. W. Hursthouse, one of our original members, and a good Maori scholar; and Mr. W. R. Benn, of Rotorua, a member since 1895. In addition, two members have resigned, and six have been struck off for non-payment of their subscriptions. This leaves us, as at 31st December, with the following members on the roll:—

Patron	-	-	-	1
Honorary Members	-	-	-	7
Corresponding Members				16
Contributing Members				177
TOTAL				201

These figures show an increase of one over the figures of last year, and this means that the new members elected about equal the deaths, resignations, and those struck off. It is always with great regret that the Council takes the extreme step of striking members off, but as the defaulting members are invariably wanting in the common courtesy of replying to the Secretaries' letters, and also put them to unnecessary trouble, such members cannot expect much consideration.

Our financial position is good, though there are a few members in arrear with their subscriptions. We end the year with a balance to our credit of £28 18s. 7d., as shown by the Treasurer's balance sheet attached.

POLYNESIAN SOCIETY.
BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1911.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year	.. 8 15 6	Thos. Avery, Printing and Publishing Journal—	.. 35 6 6
Members' Subscriptions and Sales of Journal	.. 185 6 0	No. 4 of Vol. XIX.	.. 35 0 0
		No. 1 of Vol. XX	.. 32 2 6
		No. 2 of Vol. XX	.. 35 1 0
		No. 3 of Vol. XX	.. 3 15 6
		Stationery	.. 3 10 0
		Roberts, Jas.—Furniture Account	.. 0 2 6
		Borough Council—Rent	.. 0 16 9
		"News"—Advertising 9s. "Herald"—Advertising 7s. 9d.	.. 0 11 0
		Dawson, W., Engraver	.. 0 12 11
		N.Z. Express Company	.. 2 0 0
		Hooker Company, Lithographers	.. 1 1 8
		Insurance Premium—£500 on Library	.. 5 0 0
		Amount transferred to Capital Account	.. 0 12 6
		Bank Charge and Cheque Book	.. 9 10 1
		Postages	.. 28 18 7
		Balance at Bank of New South Wales	..
	£194 1 6		£194 1 6

CAPITAL ACCOUNT.

	£ s. d.		£ s. d.
To Balance, January 1st, 1911	.. 137 7 3	By Deposit with New Plymouth Savings Bank—	146 7 3
" Amount transferred from Current Account	.. 5 0 0	January 1st, 1911	
" Interest, New Plymouth Savings Bank	.. 4 0 0		
	£146 7 3		£146 7 3

Examined and found correct—

W D WEBSTER Hon Treasurer

W. L. NEWMAN, Hon. Treasurer.

New Plymouth, 10th January 1912

VOL. XXI.—1912.

MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1912.

The sign * before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of address.

PATRON :

The Right Hon. Baron Plunket, K.C.M.G., K.C.V.O., ex-Governor of New Zealand, Old Connaught, Bray, County Wicklow, Ireland

HONORARY MEMBERS :

Liliuokalani, ex-Queen of Hawaii, Honolulu, Hawaiian Isles
Rev. R. H. Codrington, D.D., Chichester, England
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England
Right Hon. Sir J. G. Ward, Bart., K.C.M.G., P.C., LL.D., M.P., Wellington
H. G. Seth-Smith, M.A., Chief Judge N.L. Court of Appeal, Auckland
Prof. W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
Prof. A. H. Keane, LL.B., F.R.G.S., "Aram Gah," 79, Broadhurst Gardens, South Hampstead, London, N.W.
*Edward Tregear, I.S.O., Wellington

CORRESPONDING MEMBERS :

Rev. T. G. Hammond, Opunake, Taranaki
Te One Rene Rawiri Te Mamaru, Moeraki, Otago
Rev. Mohi Turei, Port Awanui, Waiapu
Takaanui Tarakawa, Te Puke, Maketu
Tiwai Paraone, Miranda, Auckland
Hare Hongi, 3, Stirling Street, Wellington
Wiremu Kauika, Waitotara
Tati Salmon, Papeete, Tahiti
Churchill, W., B.A., Fale'ula, East 12th Street, near King's Highway, Brooklyn, N.Y., U.S.A.
Cognet, Rev. Claude, S.M., Otaki
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough
Whatahoro, H. T., Putiki, Wanganui
Christian, F. W., Stafford Cottage, Sway, Hants, England
Waata Wiremu Hipango, Waitara
The Rev. C. E. Fox, San Christobal, via Ugi, Solomon Islands
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Surrey, England

ORDINARY MEMBERS:

- 1892 *Alexander, W. D., F.R.G.S., D.Sc., Honolulu, Hawaiian Islands
 1894 Aldred, W. A., Bank of New Zealand, Timaru
 1899 Atkinson, W. E., Whanganui
 1908 Atkinson, A. H., Feilding
 1909 Angus and Robertson, 89-95 Castlereagh Street, Sydney
 1911 Antze, Dr. Gustav, Lampestrasse, 7, 1, Leipzig, Germany
- 1892 *Birch, W. J., Thoresby, Marton
 1892 *Blair, J. R., Terrace, Wellington
 1892 *Barron, A., Macdonald Terrace, Wellington
 1892 *Best, Elsdon, Museum, Wellington
 1893 Battley, R. T., Moawhango
 1894 Bamford, E., C/o Bamford and Brown, Auckland
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.
 1898 Buchanan, W. C., M.P., Carterton
 1902 Boston City Library, Boston, Mass., U.S.A.
 1907 Buick, T. Lindsay, Dannevirke
 1907 Brown, Prof. J. McMillan, M.A., Holmbank, Fendelton, Christchurch
 1907 Buck, Dr. Peter H., M.P., Health Department, Auckland
 1909 Bullard, G. H., Chief Surveyor, New Plymouth
 1910 Bruce, R. C., Ngaruru, Hunterville
 1910 Burnett, J. H., Virginia Homestead, St. John's Hill, Whanganui
 1910 Burgess, C. H., New Plymouth
 1911 Bird, W. W., Inspector of Native Schools, Education Dept., Wellington
 1911 Barton, W. A., Gisborne
- 1892 *Chapman, The Hon., F. R., Wellington
 1892 Chambers, W. K., Repongaere, c/o Williams and Kettle, Gisborne
 1893 Carter, H. C., 475, West 143rd Street, N.Y.
 1894 Comins, Ven. Archdeacon R. Blundell, Norfolk Island
 1894 Chapman, M., Wellington
 1896 Cooper, The Hon. Theo., Wellington
 1900 Coates, J., National Bank of N.Z., Wellington
 1900 Cooke, J. P., c/o Alexander & Baldwin, Honolulu
 1901 Corkill, F. P., New Plymouth
 1903 Clark, Patrick, c/o Clark & McAra, Rattray Street, Dunedin
 1903 Chatterton, Rev. F. W., Te Rau, Gisborne
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Bishops Court, Auckland
 1908 Coughlan, W. N., Waima, Hokianga
 1908 Carnegie Public Library, Dunedin
 1910 Carnegie Public Library, New Plymouth
 1910 Cowan, James, 2, North Terrace, Wellington
 1910 Cock, R., New Plymouth
- 1892 *Denniston, The Hon. J. E., Christchurch
 1902 Dulau & Co., 37, Soho Square, London
 1902 Drummond, Jas., "Lyttelton Times" Office, Christchurch
 1903 Dixon, Ronald B., Harvard University, Cambridge, Mass., U.S.A.
 1907 Davies, G. H., "Mamari," Karori, Wellington
 1910 Downes, T. W., Herald Buildings, The Avenue, Whanganui
 1911 Drew, C. H., New Plymouth

- 892 *Emerson, J. S., 802, Spencer Street, Honolulu, Hawaiian Islands
 894 Ewen, C. A., Commercial Union Insurance Co., Wellington
 892 *Fraser, D., Bulls, Rangitikei, Wellington
 896 Fletcher, Rev. H. J., Taupo
 896 Friedlander, R., Karlstrasse 11, Berlin, N. W.
 900 Forbes, E. J., 8, Spring Street, Sydney, N.S. W.
 901 Frith, John F., Survey Office, Nelson
 902 Fraser, M., New Plymouth
 902 Fisher, T. W., Judge N.L.C., Under Secretary, Native Depart., Wellington
 903 Fowlds, Hon. G., Auckland
 906 Field Museum of Natural History, The, Chicago, U.S.A.
 911 Faulkner, J. T., Hastings, Hawkes Bay
 892 *Gudgeon, Lieut.-Col. W. E., C.M.G., 39, King's Parade, Devonport, Auckland
 892 *Gordon, H. A., F.G.S., 28, His Majesty's Arcade, Auckland
 902 Gill, W. H., Marunouchi, Tokio, Japan
 902 Graham, Geo., Tudor Street, Devonport, Auckland
 904 Gray, M. H., A.R.S.M., F.G.S., F.R.G.S., etc., Lessness Park, Abbey-wood, Kent, England
 906 Govett, C. W., New Plymouth
 910 Goding, Fred W., U.S Consul, Montevideo, Uruguay
 892 *Hamilton, A., Museum, Wellington
 892 *Henry, Miss Teuira, Papeete, Tahiti Island
 895 Harding, R. Coupland, Wellington
 898 Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
 898 Hutchin, Rev. J. J. K., Rarotonga Island
 900 Hughes, R. C., New Plymouth
 906 Hannan, The Hon. H., The Hall, West Farleigh, Maidstone, Kent, England
 906 Hiersemann, Karl W., Königstrasse 3, Leipzig, Germany
 907 Haszard, H. D. M., F.R.G.S., Chief Surveyor, Hokitika
 908 Hallen, Dr. A. H., Port Fitzroy, Great Barrier Island, Auckland
 909 Hayman, F. T., Oruanui, Taupo
 909 Holesworth, John, Swartmore, Havelock, Hawkes Bay
 910 Hawkes Bay Philosophical Society, c/o Wilson, Craig & Co., Napier
 910 Hocken, Mrs. T. M., c/o Smith & Quick, Water Street, Dunedin
 910 Home, Dr. George, New Plymouth
 911 Heimbrod, G., F.R.A.I., Nandi P.O., via Lautoka, Fiji
 911 Hows, George, F.E.S., 812, George Street, Dunedin
 900 Iorns, William, Masterton
 907 Institute, The Auckland, Museum, Auckland
 907 Institute, The Otago, Dunedin
 892 *Johnson, H. Dunbar, Judge N. L. Court, Auckland
 900 James, H. L., B.A., Khandallah, Wellington
 907 Jack, P.O. Box 101, Wanganui
 900 Kerr, W., S.M., Wanganui
 902 Kelly, Hon. T., M.L.C., New Plymouth
 905 Kaiserliche Gouvernement, Apia, Samoa
 910 King, Newton, Brooklands, New Plymouth

- 1892 *Large, Major J. T., Atiu Island, Rarotonga
 1894 Lambert, H. A., Arranmore, Makirikiri, Whanganui
 1900 Lethbridge, F. Y., Feilding
 1908 Luzac & Co., 46 Great Russell Street, London, W.C.
 1910 Leatham, H. B., M.R.C.S., Eng., L.R.C.P., Ed., L.S.A., Lon.,
 New Plymouth
 1910 Leverd, A., Tahiti Island
 1911 Lysnar, W. D., Gisborne
- 1892 *Marshall, W. S., Mangaraupi, Rata
 1892 *Major, C. E. Hawera
 1892 *Morpeth, W. T., Survey Department, Napier
 1893 Mackay, Captain A. W., J.P., c/o W. Walker, Esq., Vickery's Chambers &
 82, Pitt Street, Sydney, N.S.W.
 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
 1897 Marshall, J. W., Tututotara, Marton
 1897 Marshall, H. H., Motu-kowhai, Marton
 1898 McNab, R., M.A. LL.B., F.R.G.S., Palmerston North
 1899 Martin, Josiah, F.G.S., Auckland
 1903 Malone, Lieut.-Col. W. G., Stratford
 1907 Museum, The, Christchurch
 1907 Minister of Internal Affairs, The Hon., Wellington
 1908 Maxwell, E., Opunake
 1911 McLeod, James, c/o Hooker & Co., New Plymouth
- 1895 Ngata, A. T. M.A., The Hon., Government Buildings, Wellington
 1900 Newman, W. L., New Plymouth
 1902 New York Public Library, Astor Library Buildings, New York
 1906 Newman, Dr. A. K., Hobson Street, Wellington
- 1892 *Phillips, Coleman, Featherston
 1892 *Pope, J. H., Education Department, Wellington
 1894 Partington, J. Edge, F.R.G.S., The Kiln House, Greywell, Odiham,
 Hants., England
 1901 Parker, J. H., New Plymouth
 1907 Public Library, Auckland
 1907 Public Library, Wellington
 1907 Public Library, Melbourne, Victoria
 1907 Public Library, Sydney, N.S.W.
 1907 Philosophical Institute, The, Christchurch
 1907 Postmaster General, The, Wellington
 1911 Purchas, Dr. Challinor, Carlton Gore Road, Auckland
- 1892 *Roy, R. B., Taita, Wellington
 1903 Roy, J. B., New Plymouth
 1905 Roberts, W. H. S., Newburgh, Oamaru
- 1892 *Smith, W. W., F.E.S., Pukekura Park, New Plymouth
 1892 *Smith, F. S., Blenheim
 1892 *Smith, M. C., Survey Department. Wellington
 1892 *Smith, S. Percy, F.R.G.S., New Plymouth
 1892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
 1892 *Skinner, W. H., Chief Surveyor, Blenheim
 1893 Saxton, Henry Waring, F.L.S., New Plymouth

- 1893 Scott, Prof. J. H., M.D., F.R.S E., Otago University, Dunedin
 1896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 1904 Smith, H. Guthrie, Tutira, via Napier
 1904 Samuel, The Hon. Oliver, M.L.C., New Plymouth
 1905 Schultz, Dr. Erich von, Imperial Chief Justice, Apia, Samoa
 1907 Secretary for Education, Wellington
 1910 Savage, S., Rarotonga Island
 1910 Steinen, Prof. Dr. Karl von den, 1 Freidrechstrasse, Steiglitz, Berlin,
 Germany
 1910 Sandford, Major F. W., Vogeltown, New Plymouth
 1911 Snaith, A. F., Postmaster, Taupo

 1892 *Testa, F. J., Honolulu
 1893 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington

 1892 *Webster, J., Hokianga
 1892 *Williams, Right Rev. W. L., D.D., Bishop, Napier
 1892 *Wright, A. B., Public Works Department, Wellington
 1892 Williams, Archdeacon H. W., M.A., Gisborne
 1892 Williams, J. N., Frimley, Hastings, Hawkes Bay
 1892 White, Taylor, Wimbledon, Hawkes Bay
 1894 Wilson, A., Hangatiki, Auckland
 1896 Wilcox, Hon. G. N., Kauai, Hawaiian Islands
 1896 Williams, F. W., Napier
 1898 Wallis, Right Rev. F., D.D., Bishop, Wellington
 1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 1898 Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.
 1902 Webster, W. D., New Plymouth
 1903 Walker, Ernest A., M.D., New Plymouth
 1904 Way, Right Hon. Sir Samuel James, Bart., P.C., Chief Justice, Adelaide,
 S. A.
 1909 Wilford, T. M., M.P., Wellington
 1910 Weston, Claude, New Plymouth
 1910 Wilson, J. G., Bulls

 1892 *Young, J. L., c/o Henderson & Macfarlane, Auckland

PRESIDENTS (Past and Present).

- 1892-1894—H. G. Seth-Smith, M.A.
 1895-1896—Right Rev. W. L. Williams, M.A., D.D.
 1897-1898—The Rev. W. T. Habens, B.A.
 1899-1900—J. H. Pope.
 1901-1903—E. Tregear, F.R.H.S., etc.
 1904-1912—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the list of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges:—

- Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria
 Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris
 Anthropologia Societa, Museo Nazionale di Anthropologia, Via Gino Capponi, Florence, Italy
 Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris
 Australasian Association for the Advancement of Science, 5 Elizabeth Street, Sydney
 American Antiquarian, The, Benton Harbor, Mich., U.S.A.
 American Oriental Society, 245, Bishop Street, Newhaven, Conn., U.S.A.
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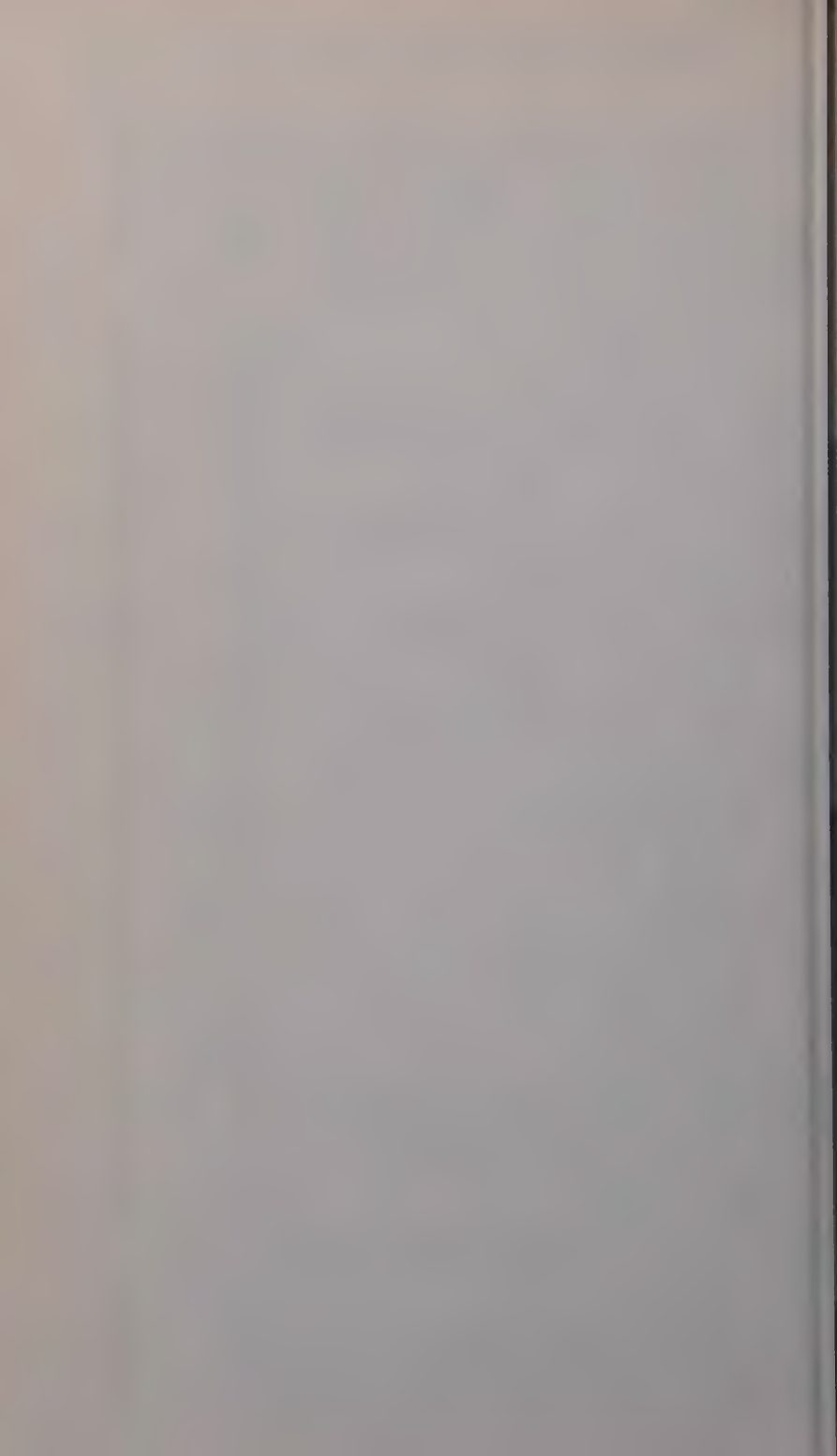
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THE TAHITIAN VERSION OF TAFa'I (OR TAWHAKI).

TRANSLATED BY A. LEVERD.

[This is the story of the "Tafa'i offshoot of the Root of Havai'i,* born from Hemā my love—that is, Tafa'i red skin." It is a compound of two versions, quite similar, one from Uira of Vaiuru (now Vairao), and the other from Taaetua of Mehiti (now Tiarei).]

HAUMEA'S husband came from the "po" (underworld), and his name was Ro'o-nui (Great fame).¹ A child came unto them whose name was given "Tuture-i-te-A'u-Tama" (Tuture the child swam for).

Later, the young boy decided to build a ship for his own use, so he went to the base of the mountain Viriviri-i-te-ra'i³ and built it. When it was finished he uttered a magic spell, so that the gods would carry the ship down to the lagoon. This was done. When the boy saw it down in the waters, he ordered his mother to plait mats as sails for the ship so that he might sail for the boundless sea.

Meanwhile, some trouble had arisen from the fact that Ro'o-nui having come from the Under-world,⁴ and Haumea belonging to this Upper-world, caused some antipathy between them. This was the cause of Haumea's abandonment; Ro'o-nui returned to the *po*, leaving Haumea in anger, in terrible wrath, which eventuated in her becoming a cannibal. It was certainly a terrible wrath, and a most unexpected result.

When she prepared food for herself and her child, she cooked only for the boy, for due to her wrath she ate her food raw. She used accordingly to say:

"Tuture the child swam for,
Of the prolonged gathering,
That for Tuture is cooked
That for Haumea is raw."

* We suggest that *wiri i te tumu* (offset of the root) is probably the same expression as *wiri i te tumu* of Rarotonga, which means 'completely conquered,' 'extirpated root and branch.' The 'Havai'i' here, there can be little doubt, is Savai'i of Samoa.—EDITOR.

1. 'Great fame.'—Probably the god Ro'o (or Rongo) of southern dialects.

3. 'Whirling sky.'—A hill in Hitia'a, north-east coast of Tahiti.

4. This refers to the time when the people were living in Western Polynesia.

(*Po*, the under-world, is equally the west, in which direction the spirits of the dead depart.—EDITOR.)

After a while, the boy became aware of his mother's habits, and was afraid that whenever she grew angry she would eat him also. He, therefore, decided to go to the great ocean, as he thought it advisable to be far from such a mother, whose ferociousness increased with years.

He then asked his mother to store some food and water on board of his ship for provisions; his mother did so. She started gathering calabashes and coconut bowls as recipients to hold the water. When the boy saw it, he took advantage of the mother's absence to bore holes in the bottom of the vessels, so that they would not be watertight.

When the day appointed came for the departure, at dawn, Tuture said to his mother: "You had better go and have the vessels filled with water."

She went down the stream and filled all the calabashes; when she looked at them before departing, lo! there was not a drop of water in them. She plunged them again into the water, and continued to do so till the middle of the afternoon. Meanwhile the boy had sailed away to the high sea. As she, at length, became tired of filling her calabashes she rested on a tree-stump by the stream, and there saw the likeness of the ship in the rivulet, and took the vessels, all empty, saying: "I have been deceived by my son, you will perish! son of me!"

She swam after him, and as she approached fairly close to the ship he hastily ordered that the stones should be heated and coconut be grated (rasped) and cooked.

When she was getting pretty close to the ship, she was rather tired of swimming; her skin had become reddish from salt water; she asked for the good-scented food: "Your food is sweet scented, O, my son, and appetising. Let me have a little part of it."

The stones were hot in the drying oven, they were mixed up with the coconut milk. When the preparation was ready, Tuture said: "Open your mouth!" which she did. Those on board took advantage of the moment and poured coconut and stones into the open mouth. She went down to the unfathomable depths of ocean!

The ship continued its voyage to "Ahia-roa,"⁵ which was safely reached.

Now Haumea went down into the depths of ocean; as she went whirling down her head struck a branch of coral, and two teeth grew on the head at the place that she had struck. She was not dead, as might be thought, but went drifting towards the shore, and soon was

5. A land frequently alluded to, but I have not succeeded in locating it.

stranded on "Haavai."⁶ Her name was then changed into "Nônâ-nihoniho-roroa."⁷

(Many recitors of this legend make the story begin here. In fact Tuture is a distinct legend.)

Nônâ used to wait at the cross-roads for lovers to pass; seduce them, and after having killed them, used to eat them. She became pregnant (nothing is known as to who was the father), and a child came, a girl called Hina.⁸ They remained there for years—man being Nona's food, and ordinary food was given to Hina. Men became scarce in the country; they were all eaten up by the ferocious ogress. At night Nonâ used to go to the reef barrier to fish by torchlight. The fish she caught were destined for the girl, for Hina was indeed a beauty.

Some say Hina went on to the mountain ridge to gather *dracæna* leaves for garlands. A young man, who lived in a cave, Monoi-here⁹ saw her and he took her as a wife. She became used to going and sleeping in the cave when Nonâ was absent, and to come back before her. Monoi-here taught to his darling the spell that had the power of opening the grotto at any time she would like to see him. This was the spell:—

"Monoi-here is the man, and Hina the woman."

Then Monoi-here was to ask from inside:

"Thou art not Hina but Nona—long teeth; art thou not?"

Hina was to answer:

"Nônâ is gone to the long-reef, to the short-reef, to fish by torchlight for us, O! my darling. Thou root of the rock, split open!"

The rock now opened and the girl entered the cave.

Thus she did every night whilst the ogress was out fishing. The girl brought a part of the fish to her lover without, of course, telling the mother about it. The woman wondered at the frequent disappearance of the fish, and became conscious that a man was the cause of it—a lover of her girl's.

Some say after this, at night, as the girl was in the cave and as they played together, the girl's cheek was scratched by the nail of her lover's finger; and as she was on her way back home she thought

6. Haavai, or Haapapa, also called Uporu. The scene of this story might be Upolu of Samoa; the reciter of the legend having, perhaps, substituted Haavai for Upolu. We shall see the probability of this at the end of the story. (The Maori story of Tawhaki is certainly connected, in part, with Upolu, Savai'i, and Fiji.—EDITOR.)

7. Nônâ-of-the-long-teeth.

8. This is Hina-te-'au-tama.

9. The beloved perfume.

of some means of concealing the scar on her face. She broke a branch of the gardenia that grew near the house to change her appearance.

Nonā noticed the scar on the girl's cheek and inquired: "How did you get this?" The girl lied and said: "It was due to the branch yonder that I broke in bending it down." But Nonā was aware of the truth.

So she closely watched the girl. The next night she went fishing but soon came back. Lo! Hina was not at home. She followed the footsteps down to the rock where was the cave; Lo! Hina was there reciting the magic spell, and the rock opened as usual, and she entered. The rock then closed.

Nonā listened, and learned by heart the spell, and said: "To-morrow you will both hear of me." She went back to the reef and engaged in fishing, with gladness, saying to herself "I have food for next day." She caught a good deal of fish and went home. Hina was there and inquired about the fishing, then came the usual reply: "Yes, I have got fish."

Next evening Nonā feigned a severe illness, and did not go fishing. At midnight she went to the cave and uttered the spell, imitating the girl's voice:

"Monoi-here is the man, Hina the woman."

Monoi-here asked as he used to do: "Art thou not Nonā—long-teeth? art thou Hina?"

As Nonā heard these words the teeth grew on her head, and her nails became longer, she said: "Nonā is away on the long-reef, on the short-reef, fishing by torchlight for us, O! my darling. Thou root of the rock, open!"

Under the powerful spell the rock opened, Monoi-here was caught, slain, and eaten. There remained the heart which stuck to the ceiling of the cave. The ogress, glad to be satiated, went home with the thought of eating the girl some days after.

The girl became aware of something, and hurried to the cave, but Lo! it was wide open. As she descended she found nobody: Monoi-here was eaten indeed. All that she found was the heart of her lover, and she took it, heart-broken, and put it on her head, kissing it in her despair. She came back mournfully, and as Nonā was asleep, she took a coconut shell as head and a banana-tree as body, covered it with clothes on her bed, and, after a look at Nonā, whom she found sound asleep, ran away in the dark. Now she found a canoe sailing to Ahia-roa, and in it she hid in her fear of her ogress-mother.

Meantime Nonā awakened and called out: "O Hina! get up and come and eat your share of food." As this remained without answer, she started in anger, leapt over to Hina's bed and caught the false body. The whole thing dawned on her mind, and she exclaimed:

"My food is gone!" Now she went pursuing, and being enchanted, walked on the waves. She soon reached where Hina had landed.

Hina had reached the house of a man called Noa-huruhuru.¹⁰ She said to him supplicatingly, "Great be the love (or pity)." Noa answered, "Great is the love." Hina explained: "I fled here in fear of my mother, she comes to eat me, and she will flatter by sweet words."

When Nonā approached the house, she called out: "O dear Hina, my daughter, why did you leave me, O Hina, come back!"

But Hina did not go back. Noa invited her to come near, and he then killed the ogress with his axe. Hina was saved.

Hina became Noa's wife, and they had two sons: the first was Pu'a-ari'i-tahi,¹¹ and Hēmā¹² the second. They used, when boys, to bathe in the surf. Some say, Hina went to the beach and found them engaged in such an occupation. She called for Pu'a-ari'i-tahi to come and take the louse off her head. Pu'a said he would not, and that it was annoying. Hina said, "Thou shalt not have a wife!" But Hēmā accepted, and proceeded to the operation. He exclaimed by and by, "I have found a red one." The mother said, "Well, swallow it." He did so, and it went down to the very bottom of his bowels. He proceeded on and found a white one, which had the same destination as the first one. Hina said to Hēmā: "Go home, you will have a wife. Be to-morrow near that stream yonder, at Vai-te-marama,¹³ and dig a hole to hide in." Hēmā did so and came back to tell his mother. Hina said: "Before dawn, go there and conceal yourself in the hole; at daylight a beautiful girl will come swimming from the sea, climb to the altar and eat the food there. When she has satisfied herself she will bathe in the stream. Be careful, as she takes her clothes off, do not move; as she unties her hair do not move, but as she throws back one side of the hair grasp it with your hands, as she throws it to the other side, grasp again, then you will frighten her. If she asks, 'O Hēma, leave me, the man should go first, and the woman follow, so that it be said that the young Hēmā has a wife'; do not listen but bring her on your shoulders until twenty houses are left behind. Then you will lay her down, her strength will be gone." Hēmā said, 'All right!'

Before dawn Hēmā went and did as he was told. Then came the beautiful Hua-uri,¹⁴ *ari'i* of the sea. After a hard fight, Hēmā

10. Noa-the-hairy, a name found in many legends.

11. Pua-the-first-king, the same as Puna of Hawaii, and Puga of the genealogies, a well known personage. (Probably the Punga of Maori legends.—EDITOR.)

12. The deceived, well known in the Paumotu, New Zealand, Rarotongan, Hawaiian and other legends.

13. Water-of-the-light.

14. In Rarotonga she is Ua-uri-raka-moana, and also 'Lady of the Ocean.'

succeeded in carrying her over his shoulders until ten houses were left behind. Then Hua-uri repeated her supplication, "O Hēmā leave me, the man should go first, and the woman follow after so that it be said that the young Hēmā has a wife." Hēmā laid her down and his eyes were momentarily blind, and Hua-uri fled. Hēmā went home in despair and said to Hina, "My wife is gone." Hina exclaimed, "Why did you not follow my instructions? I told you that twenty houses should be left behind before you lay her down. Stir up, and go back to the stream to-morrow morning."

Hēmā went back to the hole to hide and, as the sun was rising again, he saw the girl swimming ashore from the high-sea. She landed and proceeded to the altar to eat the offerings as she had done the previous day. Then she prepared to bathe; she seated herself in the water, threw one side of her hair on her back, and Hēmā seized it. All went on as on the previous day, but Hēmā laid her down only after twenty houses were left behind. They went home, and Hua-uri became Hēmā's wife. They had a child, a boy, that was called Tafa'i uriuri-i-te-tumu-i-Havai'i, Tafa'i-i-o-'ura, fanau Hēmā tau arōha.¹⁵

Pu'a-ari'i-tahi, Hēmā's brother, Te-'ura-hiroa-te-pairu,¹⁶ and they begat:—

(According to Uira.)

Arihi-nui-a-Pu'a¹⁷

Ta'ave-a-Pu'a¹⁸

Turu-a-Pu'a¹⁹

Ahu-a-Pu'a²⁰

Tama-a-Pu'a²¹

(According to Taaetua.)

Ahinui-a-Pu'a

Ta'ave-a-Pu'a

Ororoi-a-Pu'a

Te-mata-tuituioa-a-Pu'a

Te-mata-a'arai-a-Pu'a

Tafa'i was superior in all respects among his cousins. He had a red skin, and was strong and powerful by magic. It is said that he became a god after his death.

Some say they went to the sea-shore to play at *totoie*, i.e., a coconut or other leaf, bent and which glided over the waves in a strong wind. As Tafa'i noticed the thing, he wanted to get one too. He ran to his parents and asked them to build a *totoie*. His mother said

15. Tafa'i = Tafaki in South Paumotu, Tawhaki in New Zealand, Kaha'i in Hawaii, Taaki in Rarotonga. In both Tahitian and Paumotu accounts he is called Tafa'i-i-o-'ura or Tafa'i-red-skin, and also Tafa'i-uriuri-i-te-tumu-i-Havai'i, or Tafa'i-black-at-the-root-of-Havai'i. (See note * on first page hereof.—EDITOR.)

16. "The-red-feather-resembling-the-young-woman."

17. This is the Hawaiian 'Alihi, Rarotongan Karii, New Zealand Karihi. (But in Maori and Rarotonga legend he is always said to be the younger brother of Tawhaki.—EDITOR.)

18. Ta'ave, to suspend. (In Maori to suspend saltire-wise over the shoulder.—EDITOR.)

19. To support.

20. Clothing.

21. The son.

Bend a convolvulus leaf, put a coconut leaf as rudder, and your *totoie* will be the swiftest." He did so, and then went among his cousins. The cousins noticing him coming, said: "Here is our younger cousin! Come, here is a *totoie* for you." "No," said Tafa'i, "here is my *totoie*!"

Now they were trying their *totoie*. They said to Tafa'i, "Put yours first." Tafa'i said, "No use, the one that is going to be ahead will be winning anyway." So they started theirs first, and Tafa'i's came last, but Tafa'i's won far in advance, of which he boasted to the great discontent of the others.

They wanted to beat him to death, but Arihi-nui-a-Pu'a insisted that they should not do any harm to their little cousin. They did not listen to him but threatened to do the same to him, and they beat Tafa'i until he was thought to be dead. They buried him in the sand and went home. Afterwards Tafa'i stood up and went home also, but as his mother and father saw him coming they noticed something peculiar, and the mother asked him, "What has happened to you Tafa'i, O my darling, you look weary." Tafa'i did not say any word.

Next morning the cousins went again to the shore, and they played with *moa-one*, 'the sand-cock,' which is putting wet sand in the form of a hen, and throwing sand-balls at each other's hen to destroy it as quickly as possible. Tafa'i went there too, and they called him again; but he said, "No!" and went home. He applied to his mother for a sand-cock," and she said: "Go into the surf until the water reaches your knees, and till it reaches your navel, and then pick up some sand from the bottom; that will furnish you with good material for your sand-cock, and for bullets."

Tafa'i did so and he was successful, and all happened as on the previous day.

When Hua-uri noticed it she cursed her husband, and Hēmā was so vexed that he started to commit suicide. He climbed on "A-'a-ura" rock (red-root), and jumped down head first. But he did not reach the level plain below: he was caught in his fall by the spirits and brought to their land, the deserted Tumū i Havai'i,²¹ the home of the spirits.

Some time later, Pu'a's children decided to go on a journey to Nuu-ta-faratea²² to conquer the queen (or chieftainess) Teri, the 'avalant called Tumū-tahi,²⁴ and the wild pig, Moo-iri,²⁵ the man-eating

21. Possibly this is Savai'i of Samoa. See *infra* as to Upolu.

22. Some unknown land. Taeaetua says, 'Havai.'

23. Terei, not Te-ri'i.

24. Single stem.

25. Lizard-skin, possibly some animal. (Mo'o, or Moko, had certainly the meaning of animal, in former times.—EDITOR.)

monster of the Pu-o-Mahu. They secured a canoe and started. Tafa'i went to Hua-uri and explained that he should be glad to too, and she said, "Climb up a coconut-tree and take the sheath of the coconut flower." So Tafa'i did so, and she said, "Well, that is your ship." Tafa'i wondered and said, "It will not bear me!" "You do not understand; swim to the high-sea and you will meet a big shark. He will welcome you by saying: '*Aiā-aiā-oihu*' (some magical words) and you will have to ask, 'Are you not my ancestor Tere-mahimaka-tea?' He will say, 'Yes!' You shall then ask him to take you to Nu'u-ta-fara-tea, and he will do so." And so it fell out!

Tafa'i reached Nu'u-ta-fara-tea before the brothers. As the latter arrived they saw Tafa'i standing on the beach and welcoming them. They were rather astonished. They all consulted on what was to be done in regard to the chieftainess Teri.

They went to Teri's place. It was an enchanted one, where many men were killed. Teri was beautiful, and near to her house grew the *ava* of "Tumu-tahi," a warrior²⁶ in the shape of a plant that used to stab all daring or foolish people that attempted to break off one of his branches. If anyone was going by, the chieftainess called, "Come and drink some *ava* here in Nu'u-tafaratea land."

The *ari'i* welcomed them, but her parents induced her to ask them to go and cut some *ava*-branches. She did so, saying, "Arihi-nui-a-Pu'a! my husband, came to cut some *ava*, to be chewed and drunk in Nu'u-tafaratea." So Arihi-nui-a-Pu'a took his spear, tightened his girdle, and went to stab the trunk of the *ava*. But a branch bent down and pierced him, and Arihi fell dead. Tafa'i simply said, "That is how bad seed perishes!"

Teri thought it was enough, but her parents insisted that the other brothers should receive the same fate; and so Ta'ave shared the same fate, followed by the others. Now came Tafa'i the last and youngest among his cousins. When Teri called for him, he tightened his first girdle, and then put a second one and a third; he seized the *tomore*, or spear, and put the trunk of the *ava* on one side; the root came on the other to stab him, but he hit a blow again on the very root, and uprooted upside-down the whole thing. Lo! as the *ava* and Tumu-tahi was dead, the brothers stood up alive again! Teri's parents now said: "Well, there is the wild pig to eat when you drink the *ava*," making sure that the brothers would perish in fighting with it. So Pua-ari'i-tahi's sons got ready again, and they called to Tafa'i. But he remained and said, "Those first-born must have the first rank." He stood backward alone.

26. A man-eating animal. The word *mo'o* means now, a lizard: but does not in reality refer to some ferocious animal in an ancient country once inhabited by the Polynesians?

The chieftainess called "Moo-iri-pua'a spring forth! O, man-eating monster of the Pu-o-Mahu! 'face up!'" Lo! they saw him coming under a cloud of dust, and his jaws were open—one extending to the sky above, the other resting on the earth. When he got near they tried to pierce it, but in vain, as they were stricken by fear; so they all perished again. Tafa'i as before said, "This is how bad seed does perish." Now Moo-iri drew near to him; he took firm hold of his spear and kept it close to his side. As the monster attempted to close his jaws, he could not—the spear had pierced the two jaws, holding them apart. Now Moo-iri was easily slain, and Tafa'i's cousins stood up once more through their cousin's courage.

They cooked the pig, and chewed the *ava*. They got two big baskets of *ava*, and uncovered the oven. All was divided in half, and half given to Tafa'i who devoured it all to the very particle, and drank the *ava* to the very dregs. But the portion given to the brothers they would neither eat nor drink, so Tafa'i took it, as nothing was to be left, lest the things should become alive again.

They prepared for returning home, and the chieftainess tried to induce them to stay: they would not listen as they were vexed at her treatment of them. The brothers started first, but Tafa'i first reached their destination, and he was standing on the beach as they approached. Tafa'i said: "I have a proposition to make, could you reach the top of that little coconut?" "Is that your proposition? We will reach it indeed!"

So did they proceed to climb, but Tafa'i hindered Arihi, as he loved him. Tafa'i uttered the spell, "O, little coconut lengthen . ." so did the tree become a little longer. As they climbed, it got longer and longer. Tafa'i ordered the tree to lower its head on the ocean, and he shook the brothers off in the sea—four in number—and they became porpoises, which are said, until now, to be Pua-arīi-tahi's descendants. That is the reason why the porpoise has red blood as man has. Now Tafa'i thought he was of an age to go in search of his father, and he said to Arihi: "Stay here, I am going to see about my father." As Arihi wanted to go, Tafa'i said: "No! there is no food, nor water in the country where I am going to." Arihi nevertheless, did not stay, but accompanied his cousin. They sailed south, and landed in the spirit's land.²⁶ They went on a journey for one day, on foot, and then for another. Arihi was exhausted and hungry. Tafa'i sustained him, and they soon saw the house of a witch called

26. They sailed south, query—to what land? It is in no sense wrong to suppose they were in Samoa, as many Tahitian legends say, especially that of Rata (who was Tafa'i's grandson). Where it is shown that they sailed first to Fiji, and then to Tonga, finding in the first named group a savage and cannibal people as has been shown before. There are active volcanoes in the Tonga Group, referred to later in this story.

Ui.²⁷ She was blind, and she cooked her food by pairs; two of each kind. Tafa'i stole one of each kind, and brought it to Arihi, who ate it all up.

When Ui ate one also, she ate the first of a kind, and sought the other in vain. So she became conscious of the presence of a man. She took a line with a hook adorned with red-feathers, a thing very precious, and she threw it on the platform.

Arihi said he would go and take it, and all Tafa'i's warnings were useless in changing his purpose. As he seized the hook, Ui pulled, and he was caught by the side. Arihi could not withdraw the hook, and he besought Tafa'i to do so, who, somewhat moved, shouted to Ui: "O Ui, let your fish go, lest you would have to deal with a terrible shark,²⁸ the River-blocking-Ono,²⁹ as there is the brother (cousin's) love!" Ui unheeded this, said: "You could not do anything; this is a good hook, it is 'Puhuru—sticky,' and the rope is 'Moi'a-ia—of-the-sky,' the tying knot is 'Huiahina-te-toi.'"

Tafa'i took the hook off and put it on a tree, and for the pulling when so doing, he kept his hand on the line. When Ui, having pulled the line, reached the hook, there was only the log, which made Ui angry: "Who is that great descendant who comes here into the path in the path of Ui?" "It is I, Tafa'i-i'o-ura, perfect calm at the reef of Havai'i." "Come then, you are a warrior, but say, you have no revenge to get?" "Searching to avenge my father!" "He is in the hands of the Matua-uru of Farefare-mata'i, in their extreme danger, nearly drowned. He has no eye, his eyes are in the house of Taare-mat-plaiting daughters. If you get my eyes cured you will find your father."

There stood a coconut-tree called the "long coconut in Hiti," with inclined trunk, easy to climb. Tafa'i said, "O Ui, turn your face up!" She did so, and Tafa'i threw a dry coconut on to one of Ui's eyes. The diseased matter was blown out, and the eye restored its sight. Again, Tafa'i threw an unripe coconut to the second eye, and Ui saw the light of this world again.

Tafa'i said to Arihi, "Now you had better go to the upper world or you will meet with another accident."

Ui induced Tafa'i to stay for the night, and take her daughters and wives.

At night came "The-gathered-red-feathers"³¹ (which is said to be the "Evening Star"³² Oa-urua-horo-ahiahi). At midnight came

27. Kui the blind, of the New Zealand version; ancestress of Tafa'i.

28. Ma'o-hua-i-ope, a species of ferocious shark.

29. A dangerous fish.

30. The long coconut in Fiji. (Mentioned in the Rarotongan version.—J.)

31. Te Ura-i-opena.

32. A name for Venus as an Evening Star.

The-red-feathers-for-support" (Te 'Ura-te-turu)³³ which is the Star of Midnight." At dawn came "The-red-feathers-standing-and-reducing" (Te Ura-ti'a-hotu)³⁴ which is "The Morning Star." The last one was the nicest and the most intelligent. Of that one Tafa'i asked the exact location of his father's residence, and she showed it to him.

They were friends of the Matua-uru (spirits), so she impressed on him not to disclose that she had told him of his father's place. She also explained that his father's eyes were used as morning lights for the mat-plaiting place of 'Taa-roa's daughters. "Your father is up in his mountain, in a cave right ahead; he has become a deposit for the spirit's dung."* She went back to their place, leaving Tafa'i alone.

Tafa'i rose up early in the morning and proceeded to climb the peak. He found his father alive in the dung, and seized his hand. Hema, startled, asked: "Who is that?" "It is I, your son Tafa'i." "How could he get here?" "Feel my foot." Tafa'i had a mark on his foot. So Hema recognised him. Tafa'i took his father and brought him down to a stream where he washed him; afterwards clothing him, and left him on a mat in a house.

Then Tafa'i proceeded to make nets, and when this was done it was midnight, the moment at which the Matua-uru used to come and make their evacuations.

He hid, and as they were coming he heard their noise as they entered the house. As soon as they all got in he wound the net around three times, so there should be no issue for the Matua-uru to get out. As they all went in, there lingered at the rear two lame spirits. Tafa'i kicked them out, so that they could not enter, as Ui had said "Take care of the two lame spirits, they are good ones, they did not defile your father Hema."

The spirits were soon asleep, and Tafa'i took that occasion to set the house ablaze; all was burnt, spirits and dung, and it is still ablaze nowadays.³⁵

Tafa'i left his father in the care of the two lame spirits, and went

33. Or, Ta'urua-tuirā'a-ru'i. (Takurua is the Maori name for the star Sirius.—EDITOR.)

34. Or Ta'urua-horo-a-ahiata, Venus as a Morning Star.

35. This indicates surely a volcano, and is remarkable, as none exist in the Society Islands at present; except, perhaps, in Me'etia island of which there are legendary accounts. (Miss Teuira Henry in a note No. 224, *Journal Polynesian Society*, Vol. XX., p. 224, says that the ancient name of Me'etia island was Tuhua. The Maori legends speak of this island, and say that during the time the Maoris occupied Tahiti and the neighbouring groups, there was a flow of lava from Tuhua; this, therefore, confirms the Tahitian legend.—EDITOR.)

* We would suggest that this expression is used merely to show the state of degredation that Hema had been reduced to.—EDITOR.

to recover his father's eyes. He went to Taa-roa's daughters and assumed the shape of an old leper. He went to the sill, and they called him to enter, and asked the reason of his visit. "I am coming to see the nice things you have got here." The house was all filled with human eyes fixed on every part of the wall and ceiling, but they were not those Tafa'i was looking for. He soon noticed two eyes—with tears—rolling on the plaiting-board. He asked for it, and as he got it fled away, deaf to the appeal of the girls.

Having recovered his natural shape, he put both eyes in their eyeballs, and restored his father's sight.

This is why, in Tahiti, when a man has skin disease, he is said to be "like Hema, a place for the excrement of the spirits."

They went back home and were the ancestors of kings in Havai'i.

37. A statement worthy of notice. (As has been said before, most of the stories relating to Tafa'i seem to indicate the Samoan Group as the place in which the scene of the story is laid; indeed the Maori account (in that part which deals with Tawhaki as a man—the modern part) mentions the names of the Samoan Islands, and some places in those islands.—EDITOR.)

The end.

E PARAU NO TAFAI.*

Te parau tuatapaparaa teie na Tafa'i uriuri i te tumu i Havai'i, fanau Hema tau arōha, oia Tafa'i 'i'o-'ura. E hohoa tuatiraa i na reo e rua, oia i ta Uira no Vaiuru e te Taeaeetua no Mehiti (Tiarei).

U A taoto o Haumea i tana tane no te po, i'a Roo-nui, fanau mai ra ta raua, o te tamaiti ra, o Tuture-i-te-au-tama.

Ua opua iho ra taua tamaiti ra e tarai i te ho'e pahi nona, e ua haere tu ra o ia i te tumu o te mou'a ra o Viriviri-te-ra'i, tona haamaniraa. Ua tu'u atu ra 'oia i te upu faatere, e ia haere mai te nu'u atua e vero taua pahi ra i raro i te tai. E, ia tae taua pahi ra i raro i te tai, ua faaue atu ra 'oia i tana metua vahine e haune i te moe'a ei 'ie no taua pahi ra, te opua ra 'oia e haere i te moana.

E no te mea aita taua vahine ra o Haumea e haapaohia e tana tane Roo-nui, no te mea no te pō 'oia, no te aō nei o Haumea, ua faatupu taua vahine ra i te riri, e te hae, taehae atu ra e amu atu ra i te ta'ata.

Ia rave taua vahine ra i te ma'a na raua, e tunu 'oia i ta te tamaiti, reira tana iho e ota noa ia. No reira 'oia e pi'i ai e: "Tuture i te 'u tama, i te fafairoa, e tunu ta Tuture e ota ta Haumea."

E i muri mai ua tupu atoa te mata'u o taua tamaiti ra o te tupu toa te riri o tana metua vahine ra iana, e o te pau 'oia. No reira i pua ai 'oia i tona tere e haere i te moana, ia ora 'oia; no te mea te pahi noa atu ra te taehae o pateaino.

Ua faaue atu ra taua tamaiti ra i tana metua vahine e faatomo i tona pahi i te ma'a e te pape; ua na reira taua metua ra. Ua haaputu tu ra i te hue e te 'a'ano, ei farii pape; e ua rave atu ra taua tamaiti ra, ua houhon i te mau tohe, ia ore te pape ia mau i roto.

E tae a'e ra i te mahana e faaineine ai te pahi o taua tamaiti ra, i te a'ahiata, te faaueraa 'oia i tana metua vahine ra: "E afai 'oe faai i te mau farii i te pape."

E no reira te afairaa taua vahine e ia tae roa i raro i te pape, ua to atu ra i te mau hue, aita e pape to roto. Ua utuhi faahou i te reira i raro i te pape, o tana iho ra ia ohipa e tahataha noa atu ra te mahana. (A reva mai taua vahine ra i raro i te pape, a faatere atoa taua tamaiti i tona pahi i tua i te aehaa.)

E, no te rohirohi o taua vahine ra, faaea noa atu ra 'oia i raro a'e i te tumu ra'au i pihai iho i taua pape ra. 'Ite iho ra 'oia i te ata o taua pahi ra i roto i taua pape ra, rave atu ra i te mau farii pape ra, aita hoi

* Expressed in the Tahitian dialect.

ia e pape to roto, ua na'o a'e ra 'oia : " E, ua haavarehia vau e te tamaiti, auanei to 'opu e mo'e ai ia'u."

Ua tapapa iho ra taua vahine ra, ua 'au atu ra na nia i te mata'au e no te fatataraa atu taua vahine ra i te pahi, ua faaueue 'oi 'oi atu o Tuture i te ho'a'a pahi e tunu 'oi'oi i te ofai, e āna ho'i i te ha'ari, tutu ai. Piri roa atu ra taua vahine ra i pihai iho i taua pahi ra, tomeahia taua vahine ra i te miti, ua pi'i mai ra :

" E hau'a namunamu mai nei te ma'a na 'oe, e tau tamaiti Tuture e ! Hō mai na ma'ama'a iti na'u."

Ua ama te ofai e ma te auahi rā te huru, ua 'aviri i roto i te ha'aa 'Ua pi'i atu ra te tamaiti : " A haamāmā i to vaha ! " 'Ua haamāmā mai ra 'oia, ua huri atu ra to te pahi i taua ofai auahi ra, mo'e roa ra i roto i te 'opu o taua vahine ra, topa atu ra taua vahine ra i raro i te moana faa'aro.

Tere atu ra taua pahi ra, te tapapa ra ia Ahia-roa, ora atu ra.

Oviriviri a'e ra taua vahine ra, ua puta ra tona upo'o i te to'a, tuu atu ra e piti tau niho i nia i te upo'o, e puahea a'e ra i nia i te iriati urupae-hia atu ra i Haavai.

I reira to teie nei vahine toparaa-hia te i'oa ra 'ia Nōnā-nihonil roroa.

E tia taua vahine ra i te arapiti e tia'i i te ta'ata a haru ai ei taua e i muri a'e, ua taparahi e ua amu. Ua hapu mai ra 'oia e fanau ra e tamahine o Hina te i'oa. Faaea atu ra raua i reira. E ta'ata ma'a a taua vahine ra. E rama rā 'oia i te mau pō atoa i te i'a na taua tamahine na Hina, e rave 'oia i te ma'a mai te poe e te popoi, te taii te i'a ota, te i'a ama.

Ua titiaveravera te ta'ata i taua vahi ra, ua pau i te amuhia e taetaehae ra. Ia tae ra i te ru'i ra e haere taua vahine i nia i te a'au ta-i'a, e tana tautai ra, e rama ia.

Area ra e poti'i purotu taua poti'i ra o Hina. I te tahi rā mahaa haere atu ra o Hina na te pae mou'a e ofati haere i te anti-para ei nona. 'Ite mai ra te ho'e ta'ata no roto i te ho'e ana te parahiraara Monoi-here tona i'oa. Rave atu ra 'oia i tāua poti'i ei vahine nara ta'oto iho ra raua i roto i taua ana ra e na mua tāua poti'i ra i te i te fare, e na muri to te pateaino tae i te fare. E i muri iho, haapa atu ra Monoi-here ia Hina i te mau rave'a 'atoa e mahiti ai taua ana ra, ia tupu tona hina'aro i te farerei iana. 'Oia e na'o i te pataa tau :

" O Monoi-here te tane, o Hina te vahine."

E, i reira e ui mai ai o Monoi-here mai roto mai i te ana :

" E ere 'oe ia Hina, te vahine nihoniho roroa ra 'oe, o Nona ? "

Ua parau ia taua poti'i :

" E timā rā Nōnā e, tei te a'au roāroā, tei te a'au potōpotō te rama rama ra i te i'a ri'i na taua, e tai hoa iti. Te tumu o te papa e, vahiaa

Ei reira taua papa e hamama ai; ei reira taua poti'i e pou ai.

Ua na reira oia i te mau pō atoa, no te mea e ti'a tāua vahine tae-
ae ra i te ramarama haere i te i'a. E afai atoa taua poti'i ra i te i'a i
oto i taua apo'o ra na te tane, mai te faa'ite 'ore i te metua vahine.
E no te hi 'oraa taua vahine ra i te i'a a te tamahine i te pau 'oi'oi, ua
nana'o iho ra 'oia e, e ta'ata; e ua mana'o atoa ho'i 'oia e, e tane ta
taua poti'i ra.

Ia tae i te ho'e mahana, i te aru'i, ua haere taua poti'i ra i roto i te
apo'o, e ua tauhanihani raua e ua pahure te 'a'aria o taua poti'i ra i te
nai'u'u o tana tane ra; e ua ho'i mai 'oia i te fare. Ua 'imi 'oia i te
ave'a e mo'e ai taua pahure-mai'u'u ra; e no reira i ofati ai 'oia i te
o, e ama'a tiare o tei tupu i pihai iho i to raua fare ei haamo'eraa.

E no te hi'oraa a taua vahine ra o Nona i te paira i nia i te papari'a
taua poti'i ra ua ui atu ra iana e. "I aha-hia na tera iho pahure i
o 'a'ari'a?" Ua tahuna mai ra taua poti'i ra, na ō mai ra. "E puta
nia i to taua tiare a'e ra." Aita roa i mo'e i taua vahine ra, ia Nona.

E no reira ua mo'emo'e iho ra taua vahine ra i te tamahine. Ia tae
te ru'i i mua ua haere taua vahine ra i nia i te a'au a ua patia i te
ama e ua ho'i i uta. Ro'ohia atu tetahi aita to te fare; ua faatoro atu
ia i te ta'ahiraa avae o taua poti'i ra i nia roa i te papa, tei reira taua
apo'o ra; 'ite atu ra i te tamahine te patautau ra; ua mahiti a'e ra te
puta o taua papa ra e ua pou atu ra taua poti'i ra i roto. 'Api faahou
te ra te papa.

Ua tamau maite ra o Nona i te patautau, e ua mau roa, na'o a'e ra:
"Ananahi o orua 'opu e mo'e ai ia'u." Ho'i atu ra o Nona i nia i te
'au e haapao atu ra i tana tautai mai te 'oa'oa rahi e te parau i roto
ana: "Ua paia iho nei au ananahi." E ia roa'a te i'a ua ho'i mai i te
fare; ro'ohia mai te tamahine tei te fare. Ua ui mai te tamahine e,
ia roa'a anei ta raua i'a, na'o mai ra o Nona, "E, ua no'a'a."

Ua haavare iho ra taua vahine ra o Nona mai te mea atu ra e e ma'i
ti rahi tona i taua pō ra, aita atu 'oia i haere i te rama. Ia ru'i rā, 'ia
tae i te tui'raa pō, ua haere atu ra 'oia i pihai i taua apo'o ra, e ua patau
atu ra mai te au maita'i o tona reo i to tana tamahine:

"O Monoi-here te tane, o Hina te vahine."

E ua ui mai o Monoi-here mai tei matauhia e ana: "E 'ere 'oe ia
Hina te vahine nihoniho roaroa ra 'oe o Nona."

I te faaro'oraa o Nona i te reira parau, tupu atu ra te niho na nia
ho i tona upo'o, tupu atoa atu ra te mai'u'u i te roro'araa; na'o atu ra:
"E tima ra Nona e, tei te a'au roaroa, tei te a'au potopoto te ramarama
ra i te i'a na taua, e tai hoa iti; te tumu o te papa e, vahia!"

Amaha a'e ra taua papa ra e ua pou atu ra i raro, e ua amu i taua
tamaiti ra, pau atu ra. A toe te mafatu o tei pee ia i nia i te aro rua o
taua ana ra, e ua piripiri i reira. Ho'i atu ra taua taehae ra i te fare
mai te 'o'oa no te mea ua paia tona 'opu e mai te opua e, i muri a'e i
taua mahana ra e amu ai 'oia i taua poti'i ra.

'Ite iho ra taua poti'i ra e ua pohe tana tane; haere atu ra i tau apo'o ra, ro'ohia atu te hamama noa ra, pou atu ra 'oia i raro, aita ra ua pau mau ā. Ua 'ite ra 'oia i taua mafatu ra, i te piri-noa-raa i ni i taua ana ra, e ua rave mai ra, tu'u atu ra i nia i tona upo'o. Ho'i ni ra mai te faaoromai i tona ri'ari'a. Rave iho ra i te tumu mei'a e 'a'ano ra ei upo'o ia, faata'oto iho ra i nia i tona ro'i, tapo'i atu ra i 'ahu, hi'o atu ra ua ta'oto taua taehae ra, horo 'oi'oi atu ra. Ua haere iho ra 'oia e 'imi atu i te fenua; ro-ohia atu te ho'e va'a te ineine raa tere i Ahia-roa, e ua na reira 'oia i te haere i te tapuni i te mata'itu tona metua vahine.

Ara a'e ra o Nona i tona ta'otoraa, pi'i atu ra: "E Hina! a ti'a nia; haere mai e amu i te ma'a na 'oe." E no te pahono-ore-hia mai ti'a a'e ra o Nona i nia mai te iri'a rahi; oua atu ra i nia i te ro'i i Hina, haru atu ra: aita o Hina; ua reva; na'o a'e ra, "Ae ua ora ta ma'a." Tapapa iho ra, e no te mea ua hiohio varuainohia 'oia, i haere noa na nia i te 'are e tae roa atu ra i te fenua i tapachia atu taua poti'i ra.

Tae atu ra i te fare o te ho'e ta'ata o Noa-huruhuru te io'a. Ua parau atu ra o Hina ia Noa: "'Ia rahi mai te aroha." Ua parau mai ra o Noa: "'Te rahi atu nei te arofa." Parau atu ra o Hina ia Noa: "I horo mai nei au i ta'u metua, te ti'i mai nei 'oia ia'u e amu, ia haere mai, e parau 'oia i te parau taparu."

E fatata atu ra taua vahine taehae ra i te fare o Noa, ua parau mai "Aue 'oe e Hina, e ta'u poti'i iti; e aha 'oe e hamani 'ino mai ai, aha ho'i 'oe i faaru'e ai ia'u, e Hina e, a ho'i!"

Aita atu ra taua poti'i ra i ho'i. Pi'i mai ra o Noa e haere mai, i tae mai ra i pihai iho, tapupuhia atu ra e Noa i tana to'i, pohe roa atu ra. Ora iho ra Hina.

E i muri a'e i te reira ua ta'oto atu ra Hina ia Noa-huruhuru ei tau nana; e ua rave atu ra 'oia i te niho ma'o i ua haamau i uta i te hoo ma'a ra'au iti, e na utere iho ra i te huruhuru o Noa, aita e vahi toe i vauhia e au atu ra taua tamaiti ra i te uhi tua 'ura.

Hapu atu ra o Hina, fanau mai ra ta raua to'opiti tamari'i, o Pu'a-ari'i-tahi te tua'ana, o Hema te teina. Ta raua ohipa e hopu i miti. Tae a'e ra i tetahi mahana, haere a'e ra o Hina i tahatai ro'ohia atu te hopu ra na tamari'i i te miti; pi'i atu ra oia ia Pu'a-ari'i-tahi "Haere mai 'oe e maiti i tau upo'o!" Na'o mai ra o Pu'a-ari'i-tahi "Eita vau e maiti e mea haumani!" Na'o atu ra o Hina: "A haere aita ta 'oe e vahine." Pi'i atu ra 'oia ia Hema "A haere mai 'oe e maiti i ta'u upo'o." Na'o mai ra Hema, "E, ua ti'a." Haere mai ra maiti iho ra i te upo'o o Hina, roa'a mai ra e 'utu 'ute'ute, na'o a'e ra Hema, "E, e Hina e 'utu 'ura'ura teie." Na'o mai ra te metua: "E haapu'u i raro i to 'opu." Ua rave atu ra o Hema e ua horomii, togi roa atu ra i raro i te toanini o taua tamaiti ra. Maiti faahou atu ra taua tamaiti, na'o a'e ra: "E Hina e! e'utu uouo teie." Na'o a'e ra

Hina: "E hapu'u i raro a'e i to 'opu." Ua rave atu ra taua tamaiti ua horomii, topa roa atu ra i raro a'e i te toanini o taua tamaiti ra. Na'o faahou atu ra Hina:

"A haere i te fare, e vahine ta 'oe e roa'a, ananahi e haere 'oe i tera e ra pape piha'a i tahatai, i Vai-te-marama, e o 'oe i tetahi apo'o no 'oe i pihai iho ei tapuniraa no 'oe." Ia po'ipo'i a'e, haere atu ra o Hema, o iho ra i tona apo'o i pihai iho i taua pape ra, e oti a'e ra, haere mai ra e faa'ite 'ia Hina. Na'o atu ra Hina, "Aunei ia 'a'ahiata roa e haere 'oe i roto i taua apo'o ra tapuni ai e ia matitititi a'e te mahana e 'ite 'oe i taua vahine ra ia haere mai na roto i te miti, e haere roa 'oia i nia i te fatarau e amu i te ma'a, e ia paia ei reira 'oia e haere i e hopu i te pape. E hi'o maita'i 'oe, e ia 'iriti i te 'ahu, eiaha 'oe e auti, e ia taora i te rouru i muri e poai 'oe i nia i to 'oe rima; e ia na reira atoa i tetahi pae e poai atoa 'oe; e i reira 'oia e 'ite ai, ei reira e taputo ai orua. E ia parau mai ia 'oe, 'E Hema a tu'u ia'u, ei mua e tane, ei muri te vahine e parauhia ia e e vahine ta te tamaiti ra ta Hema,' eiaha 'oe e faaro'o e amo 'oe i nia i to 'oe taponono, e taio 'oe e ia roa'a e piti ahuru fare ia mairi i muri, ei reira ia 'oe tu'u ai i raro, ua re ia tona puai." Na'o maira o Hema. "E, ua au."

Ia 'a'ahiata haere atu ra o Hema i roto i te apo'o i te hiti o taua papepape piha'a ra, tapuni atu ra i roto; e matitititi a'e ra te mahana, e atu ra o Hema i taua vahine i te 'auraa mai na roto i te miti. Te roa o taua vahine ra o Hua-uri, o Hua-uri i tahi pae a avere ra te 'utu, e roa vahine Hua-uri i te tai mai no Noa. Ti'a mai ra taua vahine ra o Hua-uri i nia i te pae, haere atu ra i nia i te fatarau e amu i te ma'a, e ia paia, haere mai ra e hopu i te pape, tatara iho ra i te rouru, taora atu ra i te tahi pae i muri, e ua na reira atoa i te tahi pae, tape'a a'e ra o Hema i te rouru o taua vahine ra, tioioi iho ra tona upo'o eita e nehehe ia fariu, i reira ra, 'oua atu ra o Hua-uri i nia, taputo atu ra raua, e puai o te tane e raro, te puai o te vahine e nia, ei nia ei raro; faateni 'e ra o Hua-uri, "E Hema e! a tu'u i a'u, ei mua te tane, ei muri te vahine, e parauhia ia e, e vahine ta te tamaiti ra ta Hema." Amo a'e ra o Hema ia Hua-uri i nia i te taponono, haere atu ra, e mairi a'e ra, e 'oe 'ahuru fare i muri, faateni faahou a'e ra o Hua-uri: "E Hema e, a tu'u ia'u, ei mua te tane, ei muri te vahine, e parauhia ia e, e vahine ta te tamaiti ra ta Hema." Tu'u atu ra Hema ia Hua-uri i raro, tare-hia iho ra tona mata, mo'e atu ra o Hua-uri. Neneva haere noa atu ra o Hema, ho'i atu ra i te fare, na'o atu ra ia Hina: "Ua ora ta'u vahine." Na'o mai ra o Hina: "Aita 'oe i faaro'o i ta'u parau, te parau atu ra vau 'ia 'oe e, e piti 'ahuru fare 'ia mairi i muri ei reira 'oe tu'u ai i to vahine i raro, a rohi a faaitoito ia 'oe a haere a 'oe i roto i te apo'o ta 'oe i parahi ra."

Reva atu ra o Hema i roto i te apo'o e ia 'a'ahiata, e ia matitititi a'e te mahana, hi'o atu ra Hema i taua vahine ra i te 'auraa mai na te moana. Na'o a'e ra Hema: "O 'oe ia, auanei 'oe e 'ite ai ia'u." Tae

mai ra i nia i te pae, haere atu ra i nia te fatarau e amu i te ma'a, paia a'e ra, haere mai ra e hopu i te pape mai te neneva te mata Parahi iho ra i raro i te pape, taora atu ra i te rouru i muri, poai a'e o Hema, i reira te hautiraa o Hua-uri, taputo atu ra raua, amo a'e raua Hema i nia i te taponu. Aita roa atu e 'ahu to Hua-uri i nia ianu Faateni a'e ra o Hua-uri, "E Hema e! a tu'u ia'u, ei mua te tane, muri te vahine, e parauhia ia e vahine ta Hema." Na'o a'e raua Hema: "Aita ia ta 'oe e rave'a, o vau teie o Hema tei pofai i te 'uteute, e te 'utu uouo, 'oia i uteute ai te utu o te 'ure, e te 'utu uouo oia i huahuahia ai te 'ure; o vau teie te tamaiti a Hina." E mairi ara e piti 'ahuru fare, faateni a'e ra o Hua-uri: "E Hema a tuu ia'u, ei mua te tane, ei muri te vahine, e parauhia ia e vahine ta Hema." Tu'u atu ra o Hema ia Hua-uri i raro, haere atu ra raua i te fare ta'oro atu ra o Hema i tana vahine. Fanau mai ra ta raua tamaiti o Tafa'i uriuri-i-te-tumu-i-Havai'i, Tafa'i-i'o-ura, fanau Hema ta'u aroha.

Ta'oto atoa atu ra o Pu'a-ari'i-tahi i tana vahine o Te'ura-hiroa-te-pairu, fanau maira:

(I ta Uira.)

Arihi-nui-a-Pu'a

Ta'ave-a-Pu'a

Turu-a-Pu'a

Ahu-a-Pu'a

Tama-a-Pu'a

(I ta Taeatua.)

Ahinui-a-Pu'a

Ta'ave-a-Pu'a

Ororoi-a-Pu'a

Te-mata-tuitui-o-ro'o-a-Pu'a

Te-mata-a'arai-a-Pu'a

O Tafa'i tei hau i rotopu ia ratou, e ta'ata utente 'oia; ua hau ra 'oia i te mana e te puai (Ua parauhia e, ua riro 'oia ei atua i muri a'e tona poheraa).

Te ohipa a taua mau tamari'i ra, e faahe'e totoie. Haere atu ratou i tahatai, faahe'e atu ra i te totoie. Haere atoa atu ra Tafa'i maitaitai i te faahe'eraa totoie a tona mau tua'ana. No te itehraa Tafa'i, hina'aro atu ra 'oia; horo iho ra i te fare, te parauraa ia i rima metua "E hamani orua i tetahi totoie no'u." Na'o iho ra te metua vahine "E haere oe e ato ho'e a'e raore pohue, e patia ho'e niauri muri e e hau roa ia ta 'oe i te he'e." Rave iho ra Tafa'i i te raore pohue, patia iho ra i te niau i muri, haere atu ra i tahatai. "Ite atu ra te mau tua'ana, na'o mai ra "Tera e to tatou teina iti o Tafa'i," E atu ra, "Haere mai, ti'i mai teie totoie iti na 'oe." Na'o atu ra Tafa'i: "Eiaha, teie ta'u."

Haamata atu ra ratou i te faahe'e, na'o mai ra, "E Tafa'i! a tuu i ta 'oe na mua." Na'o atu ra Tafa'i "No mua ra e na mua iho a i no muri ra ei muri iho a ia." Tu'u atu ra ta te mau tua'ana na mua tu'u atu ra Tafa'i i tana na muri iho, hau atu ra ta Tafa'i na mua patau atu ra Tafa'i, na'o a'e ra: "Totoie, piavai ua hemo to outou i Riri atu ra ratou, ti'i atu ra Tafa'i e taparahi; na'o atu ra Arihi-nui-a-Pu'a "Eiaha e hamani 'ino i to tatou teina iti." Na'o mai ra tetahi

ae: "Mamu 'oe, auanei atoa 'oe e pohe ai ia matou." Taparahi pohe roa atu ra ratou ia Tafa'i, e tanu atu ra i roto i te one. Haere tu ra ratou i te fare, ti'a a'e ra Tafa'i i nia, haere atu ra i te fare, 'ite mai ra na metua, 'ite mai ra na metua, na'o atu ra: "E aha ra 'oe Tafa'i iti e, e mea oriorio rahi 'oe." Aita o Tafa'i i parau atu.

E po'ipo'i faahou a'e ra, haere faahou atu ra te mau tua'ana o Tafa'i, o Arihi-nui-a-Pu'a mā, i tahatai e faatito i te moa-one. E ti'i ratou i te one i raro i te miti, e afai ma ai i nia i te one maro, e afai mai ai e haamenemene, e taora ai i ta tetahi i nia i ta tetahi, e tei parari ra, ua reia. Haere atu ra Tafa'i i tahatai, ro'ohia atu ra te mau tua'ana te faatito ra i te moa-one. 'Ite mai ra ratou ia Tafa'i, ti'i mai ra "E Tafa'i, ti'i mai tetahi moa-one na 'oe." Na'o atu ra Tafa'i "Eiaha." Ho'i atu ra Tafa'i i te fare, parau a'e ra i te metua vahine, "E hina'aro atoa vau i te moa-one." Na'o mai ra te metua vahine "A haere, e haere 'oe i raro i te miti e ia tae te miti i te turi, Eiaha 'oe e rave i te one; e haere ā 'oe, e ia tae te miti i te pito i reira na 'oe tinao ai i te one, e afai mai ai 'oe i nia i te one maro, ei reira 'oe haaparari ai." Na'o a'e ra Tafa'i "Ei au hoia."

Haere atu ra Tafa'i e tae a'e ra te miti i te pito, tinao iho ra i tana ne, afai mai ra i tahatai i nia i te one maro. Haamenemene iho ra, pa'ari a'e ra tana moa-one. Parau mai ra te mau tua'ana "E Tafa'i! haere mai tatou e tamata i te faatito i ta tatou moa-one." Na'o atu ra Tafa'i "E na mua ta outou, na mua ra e na mua iho ā ia, e no muri ra e na muri iho ā ia." Haamata atu ra ratou i te faatito i ta tatou, taora atu ra i ta Tafa'i, pauroa a'e ra ta ratou i te parari. Rahi atu ra to ratou riri, rave atu ra ratou ia Tafa'i, ra'ura'u iho ra i tona 'ao'ao i te tupere i faatatauvavao, e tanu atu ra iana i roto i te one. Haere atu ra te mau tua'ana i te fare, ti'a a'e ra o Tafa'i i nia mai roto mai i te one, haere atu ra i te fare. 'Ite maira na metua, na'o mai ra "E aha ra 'oe e Tafa'i iti e, ua oriorio roa 'oe." Aita Tafa'i i parau atu. Ua faa'a'au iho ra a Hema.

Haere atu ra Hema na roto i te mato ra ia 'A'a'ura i te pauma, e i ia ra ua faatitapou 'oia i tona upo'o i raro i te ouaraa mai a pohe tu ai. Aita rā 'oia i tae i raro i te repo i te vahi papu, tei ropu tona haruraa-hia mai e te nu'u varua 'ino, e afaihia atu i te fenua ta'ata ore, i te tumu i Havai'i, e fenua no te varua 'ino.

Tae a'e ra i tetahi mahana, opua ino ra te mau tua'ana i te tere e haere i Nu'u-ta-fara-tea (Taeatua-i Haavai'), e ti'i i te ari'i vahine a Teri, e te 'ava ra o Tumu-tahi, e te pua'a ra o Mo'o-iri, oia ho 'i te pua'a 'ai ta'ata i te Pu-o-Mahu. Rave iho ra ratou i te pahi, reva atu a. Parau a'e ra Tafa'i i te metua vahine, "E hina'aro atoa vau i te haere." Parau atu ra te metua vahine "E haere 'oe e paumā i nia i te ha'ari, e tapu mai 'oe ho'e a'e oroe ha'ari api e afai mai 'oe ia'u ei." Haapao atu ra Tafa'i i te parau a tona metua vahine, afai mai a 'oia i te oroe ha'ari, vahi iho ra te metua vahine e tea iho ra i te

ofe i roto i taua oroe ra, na'ō atu ra ia Tafa'i: "Teie to 'oe pahia Na'ō mai ra Tafa'i, "Eita ia vau e mara'a." Na'ō atu ra te metua vahine: "Aita i tano ia 'oe, e haapi'i au ia 'oe, e haere 'oe e, ia te 'oe i ropu i te moana e farerei 'oe i te ho'e i'a rahi, e ma'ō, ia pi'i nua ia 'oe e, 'aiā-aiā-o-ihu." E parau atu ia 'oe, "E ere anei 'oe i ta'u tupuna ma'ō ra, ia Tere-Mahimahi-Atea?"; nana ia e parau mai ia 'oe "Ea vau ia." Ei reira 'oe e parau atu ai e "Afai 'oe ia au i Havai" (aomai mai te au i ta Uira parau i Nuū-tafara-tea) 'e nana ia e afai ia 'oe.

Rave iho ra te metua i te ma'a ri'i na Tafa'i, tu'u atu atu ra i rā i tona pahi iti, reva atu ra Tafa'i; e ia tae 'oia i tua, farerei atu 'oia i taua ma'ō ra; na'ō mai ra taua ma'ō ra "Aiā-aiā-o-ihu." Na'ō atu ra Tafa'i: "E ere anei 'oe i ta'u tupuna ma'ō ra ia Tere-Mahimahi-Atea"? Na'ō mai ra te ma'ō "O vau iho ā, e aha to 'oia hina'aro." Na'ō atu ra Tafa'i "E afai 'oe ia'u i Havai (Nuū-tafara-tea)." I reira ra, rave atu ra taua tupuna ma'ō ra ia Tafa'i, tu'u atu ra i tona pahi i nia i tona tua, afai atu ra i taua fenua ra.

Na mua atu ra o Tafa'i i te tae i tahatai, rave a'e ra 'oia i tona pahi, faauta atu ra i nia i te ra'au, ori haere noa atu ra Tafa'i i tahatai, hi'ō iho ra i te mau tua'ana te tere mai ra i tua. Tia'i mai atu ra Tafa'i e tapae mai ra ratou i tahatai, hi'ō mai ra, na'ō mai ra "Inaha to tatou teina iti a'e ra, o Tafa'i iti tera a'e e parahi noa a'e tahatai." Pi'i mai ratou, "E Tafa'i, o 'oe tena?" Na'ō mai ra Tafa'i "Manava outou i taeraa mai i Havai nei."

Amui iho ra ratou i te vahi ho'e e te parau ho'e, te parau ra Tafa'i e haere ratou e farerei i te ari'i vahine, ia Teri; e e ti'i ho'i e iriti i te 'ava ra ia Tumu-tahi, e e ti'i ho'i te tupai i te pua'a ra ia Mo'oiri, e pua'a 'ai ta'ata i te Pu-o-mahu. Haere atu ra ratou e tae atu ra i te vahi i parahihia e Teri, e vahi peu, e te taparahi ta'ata, e vahine ha'i i te nehenehe. Te tupu atoa ra te ho'e 'ava i pihai iho i tona fare, aito taua 'ava ra e puta te ta'ata ia ofati mai i te ama'a; na taua 'ava iho ra e patia mai i nia i te ta'ata. Mai te mea e ta'ata ri'i api'i haere atu e pi'i ia 'oia e, "A haere mai e inu i te 'ava i Nuū-tafara-tea nei."

Farii mai ra te ari'i vahine ia ratou, na'ō atu ra na metua o te ari'i i te ari'i vahine, "A parau i te mau tane e haere mai e iriti i te 'ava ra ia Tumu-tahi." Pi'i mai ra ia Arihi-nui-a-Pu'a, "Ta'u tane, e haere mai 'oe e iriti i te 'ava nei, e inu, e mama, e fa'ataero i Nuū-tafara-tea nei." Rave a'e ra Arihi-nui-a-Pu'a i te omore, hume iho ra i te mau tane haere atu ra, patia iho ra i te tumu o taua 'ava ra. Toro mai ra 'a'a o te 'ava, puta iho ra te 'opu, pohe iho ra Arihi-nui-a-Pu'a. Na'ō a'e ra Tafa'i: "To te huahua 'ino pohe e, e pohe-noa-hia ho'i te ma'a nei."

Na'ō a'e ra te ari'i vahine, "Otia paha! a tahi a'e nei ta'u tane pohe, to'opoe ho'i toe." Na'ō mai ra na metua, "A parau 'oe i to mau tane e ti'i mai e iriti i te 'ava." Te pi'i a'e ra oia: "Ta'ave-a-Pu'a

‘u tane, e haere mai ‘oe e iriti i te ‘ava nei, e inu, e mama, e faa-
‘ero i Nuu-tafaratea nei.” Ti’a a’e ra Ta‘ave-a-Pu’a i nia, hume a’e
i te maro, mau a’e ra i te omore, patia atu ra i te tumu o te ‘ava.
oro mai ra te ‘a’a o te ‘ava, puta iho ra ‘oia, pohe iho ra. Na’o a’e
Tafa’i, “To te huahua ‘ino pohe e pohe-noa-hia ho’i i te ma’a nei.”

Na reira noa a’e ra e tae roa atu i hopea, pau roa a’e ra te hua’ai
Pu’a-ari’i-tahi i te pohe. Pi’i atu ra te ari’i vahine, “Tafa’i e tari,
afa’i-iri-‘ura i te tumu i Havai’i, fanau Hema tau arofa; e haere
ai ‘oe e iriti i te ‘ava nei, e inu, e māmā, e fa’ata’ero i Nu’u-tafaratea
nei.” Ti’a a’e ra Tafa’i i nia, rave a’e ra i te tihere, hatua a’e ra, e
ta’eta a’e ra te ‘opu, nenei iho ra i raro. Na reira iho ra i te piti o
tihere, ‘eta’eta a’era te ‘opu, nenei iho ra i raro, e naea a’e ra te
to, vaiho iho ra, rave a’e ra i tana omore, patia atu ra i te tumu o te
va, hui a’e ra i tetahi pae, toro aia te ‘a’a i te tahi pae, hui a’e ra i
‘a’a o taua ‘ava ra, pana faahou a’e ra na raro i te tumu, mahiti a’e
taua ‘ava ra, ti’a noa mai ra tona mau tua’ana, ua ora, no te mea,
a pohe te ‘ava ra o Tumua-tahi. Na’o a’e ra na metua o te ari’i
hine, “Ho’e toe o te pua’a ei hono i te ‘ava.” Faanehenehe iho ra
mau tamari’i a Pu’a-ari’i-tahi i ta ratou omore. Na’o mai ra te
au tua’ana ia Tafa’i, “A ti’a i nia e Tafa’i, a rave i te omore na ‘oe,
ti’a ho’i i nia i te tahua.” Na’o atu ra Tafa’i, “No mua ra, ei mua
ei mua ia, e no muri ra e na muri iho ia.” Faatea atu ra Tafa’i i
uri roa, ona ana’e i tona ti’araa.

Pi’i atu ra te ari’i vahine, “Mo’oiri-pua’a fero te pua’a ‘ai ta’ata i
Pu-o-Mahu e, fero.” Hi’o atu ra ratou, ua puehu te repo i te horo-
a mai taua pua’a ra, tei nia tetahi ta’a i te ra’i, tei raro tetahi ta’a i
repo. E fatata mai ra, tamata atu ra te mau tua’ana i te patia;
ta ra i nehenehe no te ri’ari’a; pau iho ra ratou. Pi’i atu ra Tafa’i
muri: “To te huahua ‘ino pohe, e pohe-noa-hia ho’i i te ma’a nei.”
fatata mai ra ia Tafa’i taua pua’a ra, faati’a a’e ra Tafa’i i tana
more i nia, tapiri iho ra i tona pae ‘ao’ao, horo mai ra taua pua’a ra
hohoni ia Tafa’i, i te apiraa e a te vaha o taua pua’a ra, tona iho a
hamama-noa-raa, pipiha roa atu ra te omore i te ta’a nia, pohe iho
taua pua’a ra. Ora a’e ra te mau tua’ana o Tafa’i.

Rave iho ra ratou i taua pua’a ra, tahu atu ra i te umu e ia ama,
i hora i taua pua’a ra. Rave iho ra i te ‘ava, mama iho ra, e i a’e
i piti paroe rarahi, huai mai ra i taua pua’a ra. Vahi iho ra na
pu ho’e apapa na Tafa’i, ho’e apapa na te mau tua’ana. Na reira
oa i te ‘ava, ho’e paroe na Tafa’i, ho’e na te mau tua’ana. Amu iho
ratou, amu iho ra Tafa’i i tana pua’a e pau roa a’e ra, miti a’e ra i
para, inu iho ra i tana ‘ava e pau a’e ra, miti iho ra i te para. To
mau tua’ana ra aita ia i pau. Parau atu ra Tafa’i, “Horoa mai
‘u e amu, eiaha e vaiho, a ora.” Tu’u atu ra ratou, amu iho ra
afa’i e pau a’e ra, inu iho ra e pau a’e ra.

Parau atu ra Tafa’i i te mau tua’ana “A ti’a i nia e faaineine e

ho'i i te fenua." Ti'a a'e ra ratou, haere atu ra. Poroi a'e ra i ari'i vahine, "E, i o nei oe." Tapea mai ra te ari'i vahine e faaea ra aita ratou i parahi, ua inoino ratou i te mau hamani 'ino 'ia ratou. Reva atu ra te mau tua'ana na mua, na muri o Tafa'i. O Tafa'i tei tae i te fenua; tae atoa atu ra re mau tua'ana, hi'o atu ratou. Tafa'i tei taha tai; pi'i mai ra Tafa'i "A haere mai." Tae mai ratou i pihai iho, parau atu ra Tafa'i "E piri iti ta'u, e tae anei ou i nia i teie nei ha'ari ite e ha'ari iti hae ha'a roa." Na, o mai ra rau "O ta 'oe teie piri, e tae ho'i a matou."

Haamata atu ra ratou i te pauma, tapea mai ra Tafa'i ia Arihi-nui-a-pu'a "Eiaha 'oe e pauma na" no te mea e tamaiti here 'oia Tafa'i. Parau atu ra Tafa'i: "E teie nei ha'ari e! a roa na Haamata ri'i atu ra te ha'ari i te roa. Ia pauma ra, te roa atu ra, roa atu ra te ha'ari, e moe atu ra i roto i te ata te omou o taua ha'ari ra. Parau atu ra Tafa'i: "A fefe na i roto i te moana." Fefe na ra taua ha'ari, ueue iho ra Tafa'i i te tumu, puehu iho ra ratou i roto i te moana, to'omaha i pohe: Ta'ave-a-Pu'a, Ororoi (Turu)-a-Pu'a, Te-Matatuitui-o-ro'o, (Ahu)-a-Pu'a, Te-Mataa-arai (Tama)-a-Pu'a. O Arihi-nui-a-Pu'a ra ua tapea Tafa'i i te reira. O taua mau tama i pohe ra o te oua ia i roto i te miti nei. Ua parauhia e mau tama na Pu'a-ari'i-tahi te oua; e 'ere tera i te i'a.

Parau atu ra Tafa'i ia Arihi-nui-a-Pu'a "E parahi 'oe i te fare na e haere au i te pō e 'imi i to taua metua." Na'o atu ra Arihi-nui-a-Pu'a "E ita vau e parahi, e haere atoa taua." Na'o atu ra Tafa'i "Aita e ma'a, aita ho'i e pape i te vahi e haerehia nei." Aita e Arihi i parahi noa'tu; haere atu ra raua na nia i te pahi, na te moana na te pehau i to'a. Tae atu ra i te fenua no te varua ino ra, haere atu ra raua e pō atu ra, e ao a'e ra e pō faahou atu ra, e ao a'e ra; paruparu roa Arihi i te poia; faa'ite atu ra ia Taia'i i tona poia i parahi. Na'o atu ra Tafa'i; "Ahi'o na i ta'u i parau atu ia 'oe re eiaha e haere mai, aita ho'i to onei e ma'a." Rave atu ra Tafa'i i Arihi tape'a atu ra i te rima ia haere raua.

Aita i moaro roa to raua haereraa, 'ite atu ra i te ho'e fare iti no te ho'e ruau vahine—e vahine tahutahu—o 'Ui tona i'oa. E vahine matapo oia, e ma'a taio tana, tatai piti te mau mea atoa. Na'o atu ra Tafa'i, "Eiaha e paraparau, e ti'i au e eia mai te ma'a na 'oe, e ma'a faaau ta 'Ui, e piti i te mau huru ma'a atoa." Ti'i atu ra Tafa'i, rava'atura, tatai tahi mai i te mau ma'a atoa, afai mai ra ia Arihi-nui-a-Pu'a, amu iho ra 'oia e pau roa ae ra.

Auu iho ra 'Ui e pau a'e ra te tahi, fafa atu ra i tetahi, aita, aita atu ra i te ahi e pau a'e ra, fafa atu ra i te tahi, aita. 'Ite iho ra 'Ui ta'ata, na'o atu ra, "O vai ra ia a'iro'iro iti tae mai i to'u nei vaa auanei tona 'opu e mo'e ai ia'u." Rave a'e ra 'oia i te matau, e huna i huru manu uteute te 'ura, taora atu ra i nia i te paepae.

Ua parau mai ra Arihi : "E ti'i au i tera taoa iti nehenehe na'u." Parau atu ra Tafa'i : "Eiaha, a pohe 'oe." Onoono atu ra te tua'ana e a ti'i atu ra ua rave, e ua tu'u a'e ra i raro a'e i te taha 'e'e, ua tamata o ra i te haere. Ia huru maoro, ua tamata mai ra o Ui i te tape'a i e anave e te pupuru rii ra, ua tairi mai ra ia i te anave e ua puta atu a te taha 'ao'ao. Ua hauti a'e ra taua tamaiti e aore a'e ra i maoi, ua faateni iho ra ia Tafa'i, e ua aroha atu ra Tafa'i. Ua pi'i atu ra Tafa'i a Ui:

"E 'Ui e, apae a to i'a, a ro'ohia i te Ma'o-hua-i-ape, e te Ono-rai-ava, te vai atu ra ho'i te 'oto taeae." Ua faateniteni a'e ra 'Ui : Eita ia e hauti 'ia 'oe, e matāu maita'i, o Puhuru-maumau, a anave maita'i o Ma-a-ia-i-te-ra'i, e erea ia o Hinahina-te-toi."

Ua rave atu ra Tafa'i i te matāu e ua iriti a'e ra mai roto mai i te aha ēē o te tua'ana, e ua tarau atu ra i nia i te tumu ra'au, e no te 'eta-ataraa, ua tape'a mai ra na ni'a i te anave, e roa'a roa atu ra te matāu, haha tei nia i te tumu ra'au, ua na'o a'e ra Ui "E! Ahe! ua ora ta'u a." Ua pi'i mai ra 'Ui, "O vai tera tua u'i tua mea, o te rere mai na o to i te Po tinitini, i te aratua riri'i o Ui nei." Ua parau mai ra Tafa'i : O vau ia, o Tafa'i 'i'o 'ura, tuere tahora roa i te tumu o Havai'i."

Ua parau mai ra 'Ui 'ia Tafa'i, "A haere mai, e toa 'oe, teie ta'u parau ia 'oe, e taua paha." Na'o mai ra 'oia, "E taua i te metua." Parau atu ra 'Ui : "Tera ia, te titio noa hia ra e te nu'u varua 'ino, e Matua-uru i Farefare-mata'i, ua i roa i te tutae, aita e mata, tei na tamahine raraa peue a Ta'arua ra na mata, Mai te mea e e ora tau mata ia 'oe, e roa'a ia 'ia 'oe to metua."

Te t'ia ra te hoe ha'ari, o Te-niu-roa-i-hiti i pihai iho, i rere noahia e tumu e haapu roa atu i nia iho. Ua pi'i mai ra Tafa'i ia 'Ui, "E Ui e! a nānā na i to mata i nia." Nānā a'e ra 'Ui, pafaihia mai ra hoē opa'a, tano mai ra i nia i te hoē mata o 'Ui, hu atu ra te vare, 'ara-ara a'e ra hoē mata. Nānā faahou atu ra 'Ui, pafai faahou hia mai ra hoē ata omoto, tano mai ra i nia i te hoē mata, hu atu ra te vare, 'ara-ara atu ra e piti atoa mata, 'ite atu o 'Ui i te huru o teie nei ao. Pou hui ra Tafa'i i raro, parau atu ra i te tua'ana : "A ho'i 'oe i te ao, a pohe a 'oe." Ua ho'i te tua'ana.

I reira to 'Ui paraura'a 'ia Tafa'i : "E ta'oto ri'i na taua i'o nei, teie te tao'a maita'i : ta'u mau tamahine ei vahine na 'oe." Ua faati'a atu ra 'oia.

Tae a'e ra i te ru'i, ua haere mai ra te matahiapo, "Te-'ura-i-pena" (O tei parauhia ia Ua'urua-horo-ahiahi). Ta'oto a'e ra Tafa'i i te reira, e tui a'e ra te pō, ua haere mai ra o "Te-'ura-te-turu'i" (O Ta'urua-tui-ra'a-ru'i ia). Ua ta'oto atu ra ho'i i te reira e a'ahiata iho ra, ua haere mai ra o "Te-'ura-i-ti'a-hotu" (O Ta'urua-horo-ahiata ia). Ta'oto atu ra Tafa'i iana, 'oia tei hau i te purotu e te

aravihi ia ratou to'otoru. O ta Tafa'i ia i ui atu i te vaira'a o ta metua ra o Hema, e nana i fa'a'ite mai.

E mau tamahine nunu anae ratou no te varua'ino. Ua a'o mai i taua poti'i ra ia Tafa'i e, "Eiaha 'oe e faa'ite i te varua 'ino e na'u i faa'ite e ti'i i to metua. Area ra na mata o to metua ua ohitihiaa ua afaihia ei mori turama horohoro no te hauneraa peue o na tamahine a Taaroa. To metua tena ia, tei nia i teie nei mou'a, tei roto i te apiti nei mua i to 'oe vahi e haere nei, ua riro ei haumiti titioraa no te varua 'ino." Reva atu ra taua poti'i ra i to ratou vahi.

Ua ti'a a'e ra Tafa'i i te po'ipo'i roa, e ua haere iho ra i nia i taua moara; roohia atu ra tana metua te ora noa ra i roto i te tutae varua 'ino. Tapea atu ra Tafa'i i na rima o te metua. Na'o mai ra Hema, "O tera?" Na'o atu ra "O vau, o to tamaiti ra o Tafa'i." Puoi atu ra Tafa'i i te metua, "E, ei hea ho'i Tafa'i tae mai ai i te po nei?" Na'o atu ra "O vau teie, fafa mai na i to'u avae," no te mea te vai ra te ho'e tapahi i nia i tona avae. Fafa mai ra o Hema, 'ite iho ra 'oia e o Tafa'i mo ta'i iho ra 'oia, aita ra e vai mata no te mea ho'i aita e mata. Rave atu ra o Tafa'i i te metua, afai iho ra i raro i te pape e paihi atura i te tui i nia i tona tino e ma a'e ra, faa'ahu iho ra i te 'ahu, vaiho iho ra i te tui i te peue i roto i te hoe fare.

Hamani iho ra o Tafa'i i te upe'a e tae a'e ra i te tui ra pō e haere mai ai te nuu-varua 'ino e titio i nia ia Hema. E tae a'e ra i te tui ra pō, ua tapuni ihora Tafa'i, ia mo'e. Aita i maoro roa, faaro'o atu ra Tafa'i i te aue o te nuu varua 'ino i Farefare-mata'i, te ho'i ana'e mai ra, e hope puea mai ra te varua 'ino i te titio, toma ana'e atu ra i roto i te fare. Ua hatui iho ra Tafa'i i te hatuaraa i te upe'a i nia iho i te tui fare ra e, e toru hatuiraa, aita roa a'e ra to te varua e e'a e tae ai i haere i rapae. I te haereraa o te nuu varua 'ino i roto i te fare, e muri roa na varua ri'i hape; rave atu ra Tafa'i ia raua, patu atura i rapae, no te mea ua poroi o 'Ui iana, "E hi'o maita'i i na varua ri'i hape; eiaha oe e hamani 'ino ia raua, e tau varua ri'i maita'i raua, aa raua i titio i nia ia Hema."

Ua varea ana'e te mau varua 'ino i te taoto, tutui iho ra Tafa'i i taua fare i te auahi, ama atura te varua 'ino e to ratou atoa tutae o roa mai i teie nei.

Vaiho atu ra Tafa'i i te metua i taua vahi ra e na varua ri'i hape e titia'i; reva atura Tafa'i e ti'i i te mata i na tamahine rarea-peue a Taaroa, e fatata mai ra i te fare ua faa'o'ovi atu ra iana, faafera atu ra i mata e tetahi atu a mau peu i nia iana. 'Ite mai ra raua, pi'i mai ra haere mai. Haere atu ra 'oia i te pae opani, pi'i mai e, "A tomo mai roto nei." Na'o atu ra 'oia, "Eiaha, ionei, mea hupehupe au." Na'o mai ra raua "Eaha to tere," puoi atu ra 'oia, "I haere mai au e maita'i i ta orua maimoa ri'i nei." Ua i roa te fare i te mata taata, horo hia mai ra e mau mata ēē, 'ite atu ra Tafa'i i na mata o te tere haere na nia i te papa hauneraa; te tahetahe noa ra te roimata, ani atu

ia e horoahia mai ra, horo atu ra. Pi'i mai ra na tamahine "E tera vi iti e faaho'i mai ta maua mai moa ri'i." Aita Tafa'i i fariu; e tae u ra i te metua, ua taati atu ra i te mata e ora a'e ra, oto iho ra raua. a ho'i ana'e raua i te fare.

No reira to Tahiti i parau ai i te mau ta'ata e tupuhia e te ma'i pē te huru a ia Hema e titioraa no te varua 'ino. E ua parau atoahia haavarevare te mata i'a e vare mata no 'Ui.

Ho'i atu ra raua i te ao, e o ratou te faatupu u'i i Havai'i, e ua riro tou ei tupuna no te hui ari'i i reira.

Te hopea ia.



NOTES AND QUERIES.

[227] International Congress for Anthropology and Archæology

The members of the Polynesian Society are invited by the President General Secretary of the above Congress to attend the fourteenth Congress to be held at Geneva, Switzerland, in the first week of September, 1912. Those who wish to attend should communicate with Dr. Eugène Pittard, Conservateur du Musée Ethnographique, Genève, Switzerland. Letters of introduction from the Society will be sent to any member who may wish to attend.

[228] The return of 'Takitumu' canoe to Rarotonga.

In "Hawaiki," an account of an interview the author had with old Tamea Orometua at Rarotonga in 1897 is given, in which the old man stated the 'Takitumu' canoe returned to Rarotonga from New Zealand after conveying Tamati Ariki-nui thither. A confirmation of this statement has now been received from H. T. Whatahoro, the historian of the voyage of that canoe. It appears that the party left the shores of Tahiti on their long voyage to New Zealand in the fourteenth century, Puhi-whakaawe was left behind with his people. But he obtained a promise from his elder brother Puhi-whanake that he would return to Tahiti to fetch his brother. After some years in New Zealand, the latter returned to fulfil his promise, but never came back to New Zealand. They departed from Waiatu in the South Island; and the tribal name of the people at that time was Ngati-waitaha, a name arising out of a remark made just as 'Takitumu' returned to Tahiti on the first voyage. The original name of Puhi-whanake's people was Ngati-Kopeka.

This appears to be a confirmation of the Rarotongan story, and accounts for the fact of those people being acquainted with the incidents connected with the dispute between the crews of 'Te Arawa' and 'Tainui' canoes on their first landing at Whanga-paraoa, Bay of Plenty, New Zealand.



PROCEEDINGS.

POLYNESIAN SOCIETY.

MEETING of the Council was held at the Library, Technical College, New Plymouth, on the 22nd March, 1912. Present: The President, and Messrs. Fraser, Newman, W. W. Smith, Corkill, and Parker. An apology was received from Mr. Roy.

Correspondence with several people was read, and the following new members were elected:—

Gregor McGregor, Whanganui.

Julius Hennigir, Survey Staff, Samoa.

The following papers were received:—

Original Songs relating to Whiro, &c. Hare Hongi.

Whiro and Toi, part 2. Hare Hongi.

A Mystery of the Arctic. G. H. Davies.

Index to Vol. XX. H. D. Skinner.

A list of publications received was read.

NOTICE TO MEMBERS.

The very full Index to Authors and Papers published in the first twenty volumes of the 'Journal,' printed in this number obliges us to postpone printing the Index to Vol. XX. for the present. We feel assured that the Index mentioned above will prove of very great assistance to Students of Polynesian matters.



WHIRO AND TOI.

BY HARE HONGI.

THESE ancestors are discussed in the Journal of the Polynesian Society (Vol. XX., page 63). Only yesterday, from a pile of MSS., I chanced upon some notes and a genealogical table from Whiro-nui, which I obtained in 1894 from the old and well-informed uri Ngahau of Manutahi, Patea. These notes had completely escaped my memory, a quite unique experience to me. The genealogy is important in several respects. No adequate or satisfactory genealogy of Whiro-nui has hitherto—from our Maori sources—been published. The present table not only satisfactorily indicates the genealogical plane of Whiro-nui, it correctly sets forth the genealogical planes of Tamatea (reputed son of Rongokako of the 'Takitimu' canoe), of Turi (of the 'Aotea' canoe, father of Taneroa), and of Uwhenga-puanaki, husband of this Taneroa, who belonged to the Nga-Puhi* people; all of whom were contemporaneous 19-20 generations ago. These facts and the note on the 'Takitimu canoe,' etc., are peculiarly valuable as coming from an entirely independent source from that of those of the East Coast and South Island; or the peoples who have largely claimed the 'Takitimu' and its voyagers as being their very own. The following are my notes:—

He whakapapa tenei no nga uri o Tamatea, ara, o Rongokako, e
whohu nei i Taranaki:

Ko Manatu.

Hona ("Utaina atu ra ki runga o Aotea, he punga ka totohu Tainui
a Hona." He tangi mo te Hauteki, i mate pare-kura).

Whiro-nui, Koia a Marama, a Tai-te-ariki, a Piua-ki-te-rangi ma.

Hirawe.

Te Atarewha.

Rangipinea.

Manukawau.

Hoewhango.

Wero-karihi.

Taiohua.

Ro'kako (ki ta etahi ko Rongokako, koia a Tamatea).

Uwhenga-ariki.

Uwhenga-puanaki, ka moe tenei i a Taneroa, i te tamahine a Turi.

* The teaching of the old priests of the East Coast is that Uwhenga-pua-naki was the younger brother of Tamatea-ariki-nui of the 'Takitimu' canoe, and son of Rongokako. The mean number of generations from the date of the great migration to New Zealand down to the year 1900 is 22, a number derived from the mean of a great many genealogical tables.—EDITOR.

Na, ko Uwhenga raua ko Rau no te heke i a 'Takitimu.' I haere mai ena tangata i raro, i te Rawhiti; ka moe a Rau i te tamahine Turi. Ka mahara nei a Uwhenga me riro i a ia a Taneroa. A, no raua haeretanga ko Rau i tetahi rangi ka tapahia pukutia e Uwhenga te taura o te waka i eke ai raua, kia kore ai he ara whakawhitinga no raua i te ahiahitanga. To raua hokinga mai i te po, kua tere te waka ko Patea taua awa nei. Heoi ano, he kau te tikanga e whiti ai, akuanei, kahore tera tangata, a Rau, e kau-ta-hoe. Katahi ra ka mamingatia e Uwhenga, e, ma ana e whakamatau te hohonu o te waka. No to ona hekenga atu, tuturi tonu iho a ia, kia pohehe ai te hoa i te hohonu te wai ra. Na, ka kau tuturi atu ra a Uwhenga, ngaro noa upoko; a, kua whiti. Heoi ano, kua kite tera, a Rau, he hohonu te wai ra; hoki tonu atu te tangata ra ki te Rawhiti—ka whakama hoki. Koia te ki nei na: "Pakupaku noa koe, e Patea; me hoki a Rau i konei."

Ao noa i te ata ka haere a Uwhenga ki te motu, ka mahia ta ana pae-kaka, a, ka oti. Ka taraia ta ana takiri, ka oti hoki. No tetahi rangi ka haere a Uwhenga ki te mahi manu, ka pikitia ta ana rakau. E noho ana ki te takiri, ka puta ake te wahine ra, a Taneroa. Kua kite ake i a ia, i a Uwhenga, ka karanga ake, "Tukua iho koa he kaka ma aku." Ka ki iho tera a Uwhenga, "E pai ana!" Ka mau te kaka ana kaka katahi ka hutihutia e ia nga hou, kei kaha te rere; a, ka hereherea e ia nga pitopito o nga parirau. Ka tahi ra ka tukuna iho ki raro ki te whenua. E tau iho ana te manu ra ka rere atu a Taneroa ki te hopu. Kua motu tera te here i nga parirau, ka oma haere te manu ra me te whai a Taneroa. Kotahi tonu te mai o Taneroa i te ia e oma ra. Akuanei, ka maunu pea te tui o ta ana mai, ka taka iho ki te whenua. Hei aha ma ana, whai tonu i te manu ra, e hara, kua mau rawa. Ka hoki mai a ia ki ta ana mai, ko te tirohanga ake, ka kite Uwhenga tera e kata iho ana ki a ia e tu-tahanga atu ra. Ka tahi Taneroa ka karanga ake ki a ia: "Kua kite (tahanga) nei koe i a au i kua na au au i naiane."

Na ko te moenga tena o Uwhenga i a Taneroa; kia puta ki wahod

Ko Ruanni, ko Takou, ko Tamarau.

Rahuikura = Hangarua.

..... rua =

Painui = Mahakiroa. Areiana Heitakiri.

Tamatutea = Arohangā. Tuteke = Apamoe hau.

Tamatea-nohokawa = Rangihawe = Tumoetahanga.

Rangihawe = Tumoetahanga.

Tamatea-moiri = Tuiti.

Tuhaereao = Koropanga.

Tumahuki-rongonui = Tupatuiti.

Kuramatuhi = Tauira.

Poto = Hinekahu.

Te Wai = Kora.

Mahihiao = Kahu.

Uiroa = Tongawhakaake.

Te Rangihaeata = Apakura.

Hinerangi = Whakarongo.

Te Rangihaeata = Hine.

Ngaroimata = Tuarua.

Tuarua (kua puta).

This genealogy puts Whiro-nui on a plane of 29 generations, and therefore very close to the plane of Toi.* There, for lack of further satisfactory evidence, we may for the present leave him.

The genealogy may be referred to in the original, the following is translation of the accompanying text :—

This is a genealogy of the descendants of Tamatea, that is to say, of Rongokako, who reside at Taranaki here.

Now, Uwhenga and Rau belonged to the 'Takitimu' (canoe) migration. These men came along from the North and East, and Rau wedded the daughter of Turi (of the Aotea canoe). It occurred to Uwhenga that he should take Taneroa (as his wife). So, on a certain day when he and Rau went upon one of their (short) journeys across the river, Uwhenga slyly cut the canoe-rope so that the canoe could not be available for re-crossing the river in the evening. At dusk, on their return, the canoe had drifted away; this happened at the Patea river. No other course was now open but that of swimming; as it happened, Rau could not swim. Uwhenga then cajoled him by proposing to test the depth of the water. He entered the water and immediately knelt in it, so that his companion would be deceived into believing that to be the true depth of the water. So Uwhenga went on wading until his head disappeared beneath the surface, and after a while, he was across. That was enough for Rau, he concluded that the water was actually deep; and he turned at once and went back towards the East. Had he not done so, he would have been taunted and shamed (for cowardice). Thence arose this saying: "Shallow enough you be, Patea; you caused Rau to turn back."

At daylight next morning Uwhenga went off to the woods, and he there prepared a kaka-perch and finished it. He also made a spear and noose and finished that. On another day Uwhenga went off to snare birds, and he climbed the tree which he had prepared for the purpose. Whilst thus prepared, the woman Taneroa appeared. When she saw Uwhenga she called up, "Do let down a kaka (bird)

* It is a question if at least two, if not three, generations should be added to the line to bring it down to the year 1900, and thus will the time of Whiro-nui be brought nearer to the period of Toi-te-huatahi, who flourished, there can be little doubt, at 31 generations ago; a number which was derived from the careful consideration of a large number of genealogies, and may, therefore, be taken as a fixed date in Polynesian History.—EDITOR.

for me." To this Uwhenga replied, "Very well!" When he caught his kaka he plucked off its long wing-feathers, so that it could not fly. He then (lightly) fastened the tips of the wings and let it down to the ground. The moment that the bird touched the ground Taneroa rushed forward to seize it. The (intentionally light) fastening of the wings then came loose, and the bird ran off followed by Taneroa. Taneroa had but one garment upon herself, and as she pursued the bird the fastening of her garment evidently got loose; presently it fell off her. What cared she, she still pursued the running bird, and at last caught it. She then retraced her steps towards her garment, and upon looking up she saw that Uwhenga was amusedly laughing at her naked self. Taneroa then called up to him: "As you have seen me thus, I am now altogether your own." That is how Uwhenga came to wed Taneroa, and their children were Ruanui, Takou and Tamarau.

Note.—This story of the union of Uwhenga, the northerner, with Taneroa, the daughter of Turi, is related with nice detail. But, that notwithstanding, the northern Nga-Puhi declare that this daughter of Turi married into their tribe at the North, that she resided both at the Hokianga and Kaipara rivers; and that Ruanui was born in the North.*

[In the Journal of the Polynesian Society, Vol. XX., No. 2, pages 66-7, in discussing the ancestors Whiro and Toi, I presented two quotations drawn from old Maori epics. In a note, Editorial, an intimation is given that the full texts of the epics with my translations would be welcomed. These I now supply with close translations verse by verse; also a reference which goes to show that the warrior-priest Weka, belonged to Eromanga, "Aromanga," which I believe to be, as I have already suggested in this Journal, part of the New Hebrides group. It would be most interesting to get an account of this ancestor from the native records of that island group. I feel tolerably certain that Pakura-kai-oneone, Aromanga-tane, and Aromanga-wahine are the original names of three of the islands of the New Hebrides group, and that in the time of Weka these islands were attacked by the Tonga people apparently under the well-known ancestor-warrior Whiro.—HARE HONGI.]

HE WAIATA TAUTITOTITO.

Nei ka noho i te pouritanga,
 Tāku take na ko te taha Maori,
 Ko te tawhiti ko Karihi (na Karihi i takiri te matapouri o te kuia)
 Ko te wahine i a Marama,
 Ko Whatonga i mua.

E hia nga whare taka-mate o Hapakura?
 Ko Pou-o-whiti, ko Te Ao-kapua-rangi,
 Ko Te Muri-whakaroto, ko Niu-wananga;
 He whare taonga nui! (Ara, te kura-taonga, te kura-korero).

* A variation of this story will be found in 'Journal Polynesian Society,' Vol. XVII., p. 25, but Mr. Hare Hongi's version is no doubt more complete.—EDITOR.

Ko wai te pou i huihui ai—
 Nga kahui-pou o roto o Wharekura?
 I whakanohoia ai te whare-ahiahi—
 Hei tukunga mai.
 I haere Tutea i roto i te kohu,
 Me tōna waka takaia ake ana, (i haere tahae)
 I haere ki a Kuru, (he kai, he hua rakau)
 I kimi i nga tai o Tamatea-noho-kawa, (he waha-kawa ona)
 He mate rehea a ana; (he hiakai atu)
 Kahore a Tamatea Kuru—
 Mai i te uru o Tawhiti-nui, (he kore, kahore o ana ake Kuru)
 I tahuri mai ano te mea i waiho ake—
 E tu i muri nei; (ka waiho hei ngakautanga)
 I rongo ake, 'no au.

He puna toru-tane ta Te Uiarei,
 He mea huna na mua,
 Kei rongo ake nga uri-mokopuna—
 I te motunga o to ratou tahuu:
 Puta noa mai ki te tangata ki a Kuru, (kei pohehe ki tera, ki te kai ra)
 E haere ano nei te huna,
 Hei hua ma nga tamariki—
 Kei te korero pono. (E toru hoki nga tane, he atua nei tetahi.)
 Kauaka te tangata e whakapeka mai,
 Kua puta ke, 'no a aku taringa.

Ko Kahukaka i mate i te parekura—
 Ki Rakau-whatiwhati;
 He ringaringa kapu no te whatitiri—
 No te kapo, no te ua,
 He mea riringi iho no runga no te Rangi:
 Turiputia kautia iho ana ki roto ki te wai,
 Matemate katoa ana i te ngaunga a te huka:
 Koia ra i aranga ai te ingoa o tena parekura—
 Ko "Whakamaikukutea-kautia-iho." (Pena tonu nga tinana te maro, te koma)

Ko te paua o Rehua ko "Mai-rehua-kai,"
 Whakakauititia ana e Turaukawa. (I whakahua "kauiti" a Turaukawa.)

Ko Tane-matoerangi—
 Ko Peranui, (he tama na Whiro)
 Ko Te-ara-o-Hinga, (Hinga ki te manowai, kahore i whai morehu.)
 I tu ai te peka i te turanga parekura.
 Ko Marama-nui-o-Hotu, (na Whiro tenei.)
 Te Tini-o-Uetahi taia Peranui. (Na Whiro tenei, i patua e Uetahi hei raukakai)
 Kahore te peka i riro i te hau-tama-tane—
 I ta te tungane, ki Tai-parae-roa; (i a Tai-te-ariki tena rakau)
 Riro ke te peka i riro i te hau-tama-wahine—
 I a "Hinga-ki-te-manowai,"
 I ta Piua-te-rangi. (Ko to Tai-te-ariki tuahine tena.)

Ko nga mata tenei nāna i tutaki—
 A aku kanohi kei titiro ake.
 Ma te aha ra au e whiu whakarunga
 Ma te haere ki te Rangi, ki reira noho ai—
 Me kite atu ki reira he kanohi, e—i.

TRANSLATION.

A DISPUTATION CHANT.

Lo I sit me in darkness, (the Poet was blind),
 The cause being my (too openly discussing) Maori lore.
 In the remote past dwelt Karihi, (brother of Tawhaki who healed the blind.)
 And the (illustrious) acting-wife of Marama, (son of Whiro)
 And Whatonga of yore. (Grandson of Toi.)

How many halls-of-fate were trodden of Hapakura? * (mother of Tu-
 There was the Pou-o-whiti, the Ao-kapua-rangi, [whakararoko
 The Muri-whakaroto and Niu-wananga ;
 Halls of great achievements and treasures.

What is the name of the pillar which caused the assemblage—
 Of the pillar-groups from within Whare-kura,
 In which was framed the revenge-song, (sung by Uenuku)
 Which caused speedy departure. (The emigration of Turi.)
 Tutea went forth in the fog,
 In which his canoe was enveloped.
 He went unto Kuru, (play on the name of the Kuru, tree-fruit)
 Sought in the tides of Tamatea-noho-kawa, (a distaste for ordinary food)
 For which he hungered.
 Tamatea procured no Kuru-fruit,
 From the centre (or upland) of Tawhiti-nui, (presumably his own home)
 A fact which had very bad subsequent effects
 As later history shows ; (It caused bad feeling)
 From what I have heard.

Te Uiarei had three several husbands, (Toi and two others of the same
 A fact carefully suppressed of yore, period.)
 Lest modern descendants should hear—
 Of the peculiar defect in their genealogy.
 For instance, the descendant Kuru himself, (a recent ancestor)
 Still suppresses the information,
 So that his children may assume
 That he speaks the whole truth. (One of these husbands was a god)
 Let no man attempt to gainsay this,
 Mine ears have caught the original story.

Kahukaka was slain on the battle-field, (son of Manaia)
 Of Rakau-whatiwhati.
 Fought under the flashing-arm of the thunder,
 Of the lightning and of the rain,
 Which was poured down from the heavens,
 Beating them weakened-kneed into the torrential waters ;
 Where all perished in the bitter cold and hail (or snow),
 Therefore the name applied to that carnage—
 Is "Bleached-and-stiffened, as finger-nails." (Bodies rigid and pale.)

The paua of Rehua is known as "Mai-rehua-kai,"
 A term misapplied by Turaukawa to the barb. (An early Poet.)

The names Tane-matōe-rangi and Peranui, (sons of Whiro)
 Recall the "Ara-of-hinga," (name of the sister's weapon)
 Which pierced the branch-tribe in the general carnage.

* Usually written Apakura.—EDITOR.

Marama-nui-o-hotu, (son of Whiro who avenged his brother's death)
 The many Uetahi having murdered Peranui, (son of Whiro)
 The branch-tribe was not overcome by the male-line,
 With the brother's weapon; "Tai-parae-roa;" (Tai-te-ariki's weapon)
 On the contrary the branch-tribe was overcome by that of the sister,
 With "Hinga-ki-te-manowai," (name of the sister's weapon)
 That of Piua-ki-te-rangi. (Name of the sister, daughter of Whiro.)

It is the open discussion of these sacred matters—which have sealed—
 By what means may I be cast on high? (soar to heaven in life)
 For fain would I go to dwell in heaven
 To be there supplied with (spiritual) eyes. Yea—indeed.

END.

HE TANGI MATE-AITU.

Tenei ka noho kahore nei a aku tohu,
 E whakawaitara nei au ki te whare,
 Tau-whiroa kia mau nga Rango, (messengers of black magic)
 A Marere i Tawhiti-nui,
 Kei hauangi mai nga hau o te Tonga,
 I te ao o te uru.
 Kei te kapahau, E Tama!
 I te kapa mate ai e Ori, e Ngai, (mate-Maori: mate makutu.)
 Homai kia patua
 I te aitanga a Rangorea, (ko taua iwi tinitini, kinokino na)
 Ko tāku para tenei i te ao-atea,
 Kei te poroaki ki a au te waha o te tangata,
 Nāna i motoro mai, he mea kia takina,
 Hei hoa-riri te mate-aitu.

He ruanuku ra e piri ana, (he tapu tena na Ruanuku)
 Te papa o te Toroa e iri ana—
 I runga o Pakura-kai-oneone. (Kei Eromanga tenei whenua, i a Weka tena
 Mehe matatu an [kainga.)

Whenei e taitorona e te waewae,
 Kia noho mai koe nga matara, e,
 Ki nga whenua, kia moehau ana.

Whenei e orohia ki a Hine-tu-a-hoanga, (he orooro patu, toki)
 I, ariki o tua-whenua!
 Ka koi ko te patu a Tu-te-ngana-hau, (mo te riri tena)
 Ko "Paopao-ki-rangi,"
 Kia hoa atu au.

To whare taua ko "Pou-o-whiti,"
 I maua e Whiro, e Tai-te-ariki, (I Eromanga ano tenei)
 Ko Tai-parae-roa: (he patu)
 Ko "Hinga" ta te tuahine, (ko te patu o te hau-tama-wahine)
 He pukai tangata na Piua-ki-te-rangi. (Na Whiro tena tamahine)

Iri mai e tama i te tuanui o te whare,
 (Mo Peranui, he mea kohuru e Uetahi hei rangakakai; whakairia ana ki te tuanui
 o te whare.)

To mata raunui ka whakauria,
 Mai ko te kapo ki Moe-ao-atea,—i.

Ka mutu.

TRANSLATION.

A LAMENT FOR CALAMITOUS DEATH.

Lo I abide without a cheering sign
 And listless rove about the house,
 Nor art of magic have (such as had Whiro), to stay the ravages,
 Of Marere from Tawhiti-nui,
 Whose arts prevent the life-giving breezes of the South
 From purifying the atmosphere of the West. (Free it of epedemics)
 These evils turn this way and that, O son,
 With the death-turns of fell mortality and destruction ; (black arts)
 Would that I might destroy,
 The prolific progeny of Rangorea, (germs of disease and death)
 Which envelopes me, as scum, in the broad light of day and life.
 Voices from the unseen cry unto me : farewell,
 And goad me on to combat
 These antagonists of life, even the germs of death.

But decay and death are ever-present agents,
 As when the Toroa battle-piece was waved (a standard of war)
 Above Pakura-kai-oneone, (this land is at Eromanga, Weka had that home)
 O for the days of my vigor
 Fain would then my feet journey
 Bearing me to most distant parts
 And other lands to memory dim.

Then would I use the grinding-stone of Hine-tu-a-hoanga,
 (O thou overlord of the mainland !)
 And sharpen my weapon to Tu-te-ngana-hau, (god of war, Tu.)
 Naming it " Paopao-ki-rangi ;"
 So that its strokes be made effective.

Thy war-temple was named " Pou-o-Whiti,"
 Whence was borne by Whiro and by Tai-te-ariki,
 (The weapon) named " Tai-parae-roa ;"
 " Hinga " was that of the sister, (pertained to the feminine)
 Wherewith the foe were piled in heaps,
 By Piua-i-te-rangi. (The sister, daughter of Whiro.)

Remain suspended, O son, from the house-roof,
 (*Peranui was murdered by Uetahi as a sacrifice ; his body was then suspended to the*
house-roof.)

Thy great eyes gleaming as the lightning
 Which flashes towards Moe-ao-atea.

END.

HE WHAKAMARAMA.

NA, me whakamarama ake ano te tikanga mo te ingoa na, mo " Paokura-kai-oneone."

Akuanei, ka hoe mai te iwi ra, a " Tini-o-Tu-Tonganui." Ko te hoe mai he whakaeke i te pa o Weka. I waho ano i te moana e hoe mai ana, ka karanga nga tutei o Weka, " E Weka, e ! ka whitingia i

Pakura." (Mo Pakura-kai-oneone.) Ka mea ake a Weka : "Pa, pa kahu mai ; pa, pa kahu mai." (Ara, Pa, pa kau mai ; pa pa kau mai.)

Ka karanga ake ano tetahi ano o nga tutei : "E Weka, e! ka whitingia a Aromanga-tane." Ka mea ake ano a Weka : "Pa, pa kahu mai ; pa, pa kahu mai."

Ka karanga ake ano tetahi ano o nga tutei o Weka (ko aua tutei nei he rango), "E Weka, e! ka whitingia a Aromanga-wahine." Ano hoki ko Weka, "Pa, pa kahu mai ; pa, pa kahu mai."

Heoti ano, kua tae rawa mai te taua o Tini o Tu-Tonganui ki te paepae-poto, ki te pae-wahine ; ko te pa tonu tenei.

Katahi ra ka huakina atu e Weka. Ko te atua ra, ko Rakeiora, he mea huri ko te upoko ki raro, ko nga waewae ki runga. Tukua ho ai i kona te ngana i te tahuhu : Ka mate te iwi ra a Tini o Tu-Tonganui. Ko te iwi tena i "Whakamaikukutea"; ko Whiro to ratou rangatira. I riro i a Weka tonu te mataika.

I mate ai a Weka i reira he kore kahore i tae tana wae-tapu ki te angina ; ara, ki te umu-tapu, ki a Tu. I warea ki te moe i te wahine, ka kore e tae wawe me te pito ki a Tu. He Horopito nei te rakau i mate ai ; rakau hanga noa iho nei. Na, whakairia ake ana a ia ki runga e nga atua, i te mea e mate ra a ia.

No Wharekura tonu tena tangata a Weka, he toa, tohunga atu.

Kei ta-wāhi katoa ena whenua, e hara i konei.

Heoti.

TRANSLATION.

AN EXPLANATION.

Now, the reference to "Pakura-kai-oneone" requires explanation.

It happened on an occasion that numbers of the Tonganui (Tongan natives) paddled thither in a flotilla of canoes ; with the object of attacking the stronghold of the warrior-priest Weka. Whilst they paddled along, the outposts of Weka cried out to him, "O Weka, O ! they are abreast of Pakura (that is to say of Pakura-kai-oneone). Weka then replied : "The moment that they touch, the very moment that they touch." (That is to say, the moment that they land and make an attack, he was prepared for it.)

Shortly afterwards another of Weka's outposts cried out, "O Weka, O ! they are now abreast of Aromanga-tane." Weka again replied, "The moment that they touch, the very moment that they touch."

And again another of the outposts cried out, "O Weka, O ! they are abreast of Aromanga-wahine." And yet again Weka replied,

"The moment that they touch, the very moment that they touch!"

By this time the war-expedition of Tonganui had reached the foot of the *pae-wahine*, the threshold of the very *pa* itself.

Then Weka ordered out his forces. He caused the image of his local war-god, Rakeiora, to be turned head downwards and feet upwards (while the battle raged). Then (arose a severe thunder-storm and) the hail descended from on high in solid masses; and the numbers of the Tonganui perished, slain. That is the carnage, historically referred to as "*Whakamaikukutea*," which signifies that the bodies of the slaughtered Tonganui became bleached and frozen stiff. Whiro was the leader of the expeditionary force. Weka himself secured the honour of slaying the first of the foemen.

(But Weka himself was slain.) The reason is because of his neglect of immediately carrying out his priestly duties, by proceeding to the local altar and offering up the necessary sacrifice to (the war god) Tu. He dallied with his wife when on the way. The weapon with which Weka was slain was made of the Horopito wood, a wood which is utterly unfit for the purpose. It was the anger of the god Tu, which insured his being killed by such means. When he was slain the gods themselves caused him to be suspended aloft.

Weka belonged to Wharekura itself, he was a warrior-priest. All the lands here mentioned lie across the sea.

NOTE.—It was in the year 1891, that I collected these epics and the very important explanatory notes, from two worthy old exponents of Maori lore, namely, Ngeru and Te Kuku. They lived together "far from the madding crowd," at a remote village known as Taukaka, outside of Hawera, Taranaki. It is here seen, notwithstanding anything which has hitherto been stated to the contrary, that the Maori was quite well acquainted with, and still discusses the Kuru-fruit of the Central Pacific.—HARE HONGI.

EXTRACTS FROM DR. WYATT GILL'S PAPERS.

(CONTINUED).

No. 18.

THE LAMENT FOR PAOA OF MANGAIA ISLAND.*

TRANSLATED BY THE REV. W. WYATT GILL.

TUMU.

umatuma te pau i Itikau na Paoa,
ro mai ana, e tau ariki, kia ongi ake
taua e!
o pou kino i oro ei!

PAPA.

amaki na te metua i ara'i Paoa e!
uraka kia akamoū; kua eruera i te
one.
tangi ai Moeau i te takanga.
i ko na korua e, ka aere e!

INUINU TAI.

umatuma te pau e, tei Itikau e,
e Itikau na Paoa.
o te uinga ia o te karioi,
ua akarongo mai nei aua taeake.
te pau tangi reka
angi reka te pau a Paoa.
Oro mai ana, e tau ariki, ka ongi ake
taua e!
To pou kino i oro ei.

TUMU RUA.

Mumuu te are ra e moe ai e,
moe ai i te avatea.

INTRODUCTION.

At Itikau¹ Paoa beat softly his drum,
Come, beloved son,² let us once more
kiss each other,
Why this ill-omened flight?

ROOT.

The angry words of the father drove
away Paoa.
Yet, bear not malice. Who is this
scratching the dried grass? ³
It is the mother grieving for her lost
son (who said),
Farewell my parents, I leave you for ever

FIRST OFFSHOOT.

Softly sounds the drum at Itikau:—
The drum of Paoa.
It is the gathering of young men,
Enraptured by the music of their friend.
That sweetly-sounding drum
Is the soft music of Paoa's.
Come back, beloved son, let us once
more kiss each other,
Why this ill-omened flight?

SECOND OFFSHOOT.

Mumuu⁴ was his dwelling,
Where he slept when the sun was high.

* Expressed in the Mangaia dialect.—EDITOR.

1. "Itikau" is the name of a place close to Paoa's dwelling.
2. "Beloved son": In the native it is "my king," a common appellation for a beloved elder son.
3. "Scratching the dried grass," i.e., the grass on the place where Paoa last sat, in token of extreme grief. This custom still exists; it is thus that a native mother gives vent of her sorrow.
4. "Mumuu was his dwelling": Each house, or rather site of a house, had its own name in former times; just as villas are named at home. Only with the native the name was given to the site.

Kua akapiripiri Paoa e,

Na nunga, i Aparai.

Ka kitea mai au e Moenoa.

Oro mai ana, e taua ariki, kia ongi ake
taua e!

To pou kino i oro ei?

Paoa was accustomed to saunter about

The neighbouring fields

In search of his wife Moenoa.

Come back, beloved son, let us once
more kiss each other,

Why this ill-omened flight?

INUINU TORU.

Te umea te maro e, ka napea e,

Ka napea to maro i Vairorokava,

Kua pou ai to angai urua,

E aere tu tei tai e!

Tu mai koe i Arataa.

Oro mai ana, e tau ariki, kia ongi ake
taua e!

To pou kino i oro ei.

THIRD OFFSHOOT.

Thy girdle is fastened (i.e. for flight)
is well secured.

Thy girdle was put on at Vairorokava.

Thy farewell feast was a great fish.

When thou didst take thy final flight

Thou gavest a last look from Arataa.

Come back, beloved son, let us once
more kiss each other.

Why this ill-omened flight?

Akareinga: Ai e ruaoo e! E rangai e!

Finale: Ai e ruaoo e! E rangai e!

No. 19.

E TUATUA TEIA NO TE TAU A TE RURU MA TE AA,
NGA TAMAKI I TE TUATAU I A TU-TARANGI.*

E enua ko Avaiki, e ariki ko Tupua, ko Taito.

Anau ta Taito ko

89 Taito-nui

Taito-rai

Tanga-taito-ariki

Tanga-tupu-ariki

85 Taito-rangi-ngunguru

E aronga taunga ia toko-ono

(All the above six were priests.)

Taito-rangi-ioio

Taito-kuru-angiangi

Te Po-kurikuri

Te Po-tangotango

80 Te Po-amio

Te Poiri-o-Avaiki

Te Tupu-o-Avaiki

Uu

Ane

75 Ngo

Ia-tangata

Tangata-nui

Tangata-rai

Tangata-kato

70 Te Katoa-rara

Te Atu

Tiki

Taito-rangi-uriuri

Taito-rangi-ioio

65 Te Raunui-ngangata

Te Ira-panga

Tu-tarangi

(I tupu i a ia te tamaki)

(Wars commenced with him
See *infra*.)

Etai

Etoi

5. "Arataa" is the name of an eminence overlooking the once happy home of Paoa. His path to the beach led over this eminence. It is said that in his flight, he stopped a second to get a last look at his home and lands.

* Expressed in the Rarotongan dialect.—EDITOR.

- | | |
|--|--|
| 60 Maina | Motoro (I noo a ia i Mangaia) |
| Marama | (He dwelt at Mangaia) |
| Kakare | Ue-nuku-tapu |
| Macata | Ue-nuku-rakeiora |
| Moe-itiiti | Ruatapu |
| 55 Moe-rekareka | 25 Te Mauri-rangi (Time of last settlement in New Zealand.) |
| (Nana te anau manu) | Nu-manga |
| (His were the Manu (bird) family) | Vaerua-rangi |
| Manei | Te Uru-kura |
| Manu-kaiaia | Tamatoa |
| Manu-karakerake | 20 Ru |
| Manu-kavakevake | Po |
| (Nana te anau tangata) | Tau-toko |
| (His were the man family) | Runanga |
| 50 One | Rongo-oi |
| Rua | (Kua ngaa nga vaka i tana au) |
| Taiko | (The great division of the tribes and war commenced in his time in Rarotonga.) |
| Kapua | |
| Atonga-atua | |
| 45 Atonga-tangata | 15 Toa |
| Te Arutanga-nuku | Are-ariki |
| (See <i>infra</i> , The story of the Ruru and the Aā.) | Tama-nui |
| Te Arutanga-rangi | Tui-kura |
| (Nana i akatere te pāi ra.) | Te Kao |
| ('Twas he who sailed the ship.) | 10 Tavake |
| Rira (i anau ki Kuporu.) | Tino-mana |
| (Born in Upolu.) | Napa |
| Papa-runga (i aere ki Tongareva) | Te Mutu |
| 40 Papa-raro (i aere atu ki Iva) | (Koia Te Mutu i te korero a Tino-mana) |
| (He went to the Marquesas) | (This is Te Mutu in Tino-mana's account) |
| Tupa (i aere mai ki Taiti) | Tu-o-kura |
| (He came to Tahiti) | 5 Te Au-ariki |
| Moo-ariki | Tino-mana |
| Te Amaru-ariki | (I tona au i tupu ai te tuatua na te Atua, i mate i te mataiti 1854.) |
| Te Amaru-enua | (In his time God's word came; he died, 1854.) |
| 35 Te Uenga | Te Ariki-tapu-rangi |
| Pou-ariki | ..... |
| Vai-iti | ..... |
| Kau-kura | |
| Pou-ananga-roa | |
| 30 Tangia-nui | |
| (Kua noo a ia i Rarotonga nei) | |
| (He settled in Rarotonga) | |

KO TU-TARANGI.

TE tupuanga i te tamaki i a te ariki, i a Tu-tarangi. Tera te ara i tupu ai te tamaki i taua ariki ra. E nga manu nana i tikina ai e tona teina, e Tane-auaka. Tera te ingoa i nga manu, ko Aro-a-ta, ko Aro-a-tai; e manu kamakura a Aro-a-uta, e manu rava-kai a

Aro-a-tai. No te rai pati a Tane-auaka i oronga'i a Tu-tarangi i manu kamakura, Aro-a-uta. E tei te riroanga i a ia taua manu kua tono a ia kia aere kia tautai ika nana. Kare ra i aere; riri iore Tane-auaka, ta atura kia mate. E oti akera, kua oki akaou rai a kua pati i te manu toe na Tu-tarangi, i a Aro-a-tai. Kare ra i pa mai. E no te rai maro i pa'i a ia i tana manu. E kia riro katoa e tei reira, kua tono katoa kia aere e tautai i tetai ika. Te aere ra taua manu ra, a Aro-a-tai i te tiki i te ika; e kia rauka, te apai maira ki Tane-auaka. Te ruru ra ki te vao, e maata ua atu te ika, e ope rae ki vao, kare rava i toe tetai nana. Te pongi ra taua manu ra. E popongi ake kua tono akaou rai; kare ra i aere akaou taua manu, te mea kua mate i te pongi. Te riri ra a Tane-auaka; ta atura i reira manu, mate katoa atura aua nga manu ra, a Aro-a-uta e Aro-a-t

Riri akera a Tu-tarangi; akatupu atura i te tamaki. Tono atu i tana tamaiti, i a Etoi kia tipu i tona rakau, i a 'Te Ii-matoa'; e rauka mai taua rakau ra, apaiia atura ki te taunga, ki a Tāne. reira taua taunga ra i ui mai ei, "E aa teia rakau?" "E raki tamaki! Kua riri a Tu-tarangi i nga manu kua taia e Tane-auaka. I reira taua taunga ra, tuatua mai ei, "E oki ra! Tonokia mai te taunga ei tarai i te rakau; naku e akakite." I reira i tonokia mai a Rauru-māoa. Te taraiia ra taua aronga rakau ra e manganui. Ki tapa anakeia ki te ingoa; tera te ingoa, e Aroaro-rangi, e Tokotoko-te e Mata-tua-rere, e Puapua-inano, e Pivai-rangi, e Raurau-tiare, e I raverave—koa te korare.

Te taraia ra taua aronga rakau ra e te taūnaia mai te kai e Tu tarangi. E kia oti ra i te taraiia, uipaia iora ki roto i te are o Tāne e te tu o taua are rakau ra, e mea tu ke i te matakū, okotai ra i tu roa, ko te Tokotoko-tai. Tera te mea i tu ke ei ko te ru-uaanga. reira i aere ai a Rauru-māoa e akakite ki a Tu-tarangi. Te akakite atura oki i te rakau tu ke roa, te ru uara; kua riro i a Tu. I reira Tu-tarangi i tono ei i tona toa, i a Kuru, kia tiki i taua rakau ra, ako atura i a Kuru. auraka e rave i tetai rakau ke mari ra ko tokotoko e ru ua ra, tei tapaia e Tu ki a 'Nionio-roroa.'

I reira a Kuru i aere ei e tiki i taua rakau ra. E i tona taeanga kite atura a ia i taua rakau ra i te ru-uaanga; rave atura a ia. Kare ra a Tane i pa, no te mea kua riro i a Tu. E no te rai maro o Kuru pa i a Tane; rave atura a Kuru i taua tokotoko ra. E kia tae a ia raro i te are, aravei iora a ia i nga tamariki a Tu; motu atura mimiti o aua nga tamariki ra, mate atura, ko Ti-tape-uta, e Ti-tape-t

Oki maira a ia ki a Tane ma te taoi mai i nga mimiti. Ui atu ra Tane, "E aa tena? E Kuru!" "Ko te tapu tena o te rakau." (E akaou atura a Kuru, aravei atura i nga tuaine o aua nga tamariki ra ko Titi-kereti, e Tata-kerere. Motu katoa atura to raua mimiti; e akaou atura ki a Tane; kua ui mai rai a Tane, "E Kuru! E

na?" "Ko te kai vaine teia i te tautai." Tono atura a Tane kia re a Kuru, auraka e oki akaou mai ki a ia.

Aere atura a Kuru. Kia kite ra a Tu kua mate nga tamariki, aka-aevea atura a ia; pare atura i te pare tavake, i tapaia i a Tu kia u-tavake. Aere atura ki raro i te vari i Rangi-taua. Aere atura a Kuru i te ta aere i te tangata ma te apai ki a Tu-tarangi i te tangata rakau; e ta Kuru ingoa i taua rakau ra, ko 'Taitai-pakoko.' E kia e ra ki Amama-atua, tei reira a Maru-maomao. Kua matakua a ia ko mate katoa aea a ia i a Kuru, oro atura ki a Tongaiti. Kua ui maira a Tonga-iti, "E aa tena?" Kua tuatua atura a ia, "E popongi popo e mate ei au i a Kuru!" I reira a Tonga-iti i tuatua mai ei ki ia, "Oro mai ra, e oro natia te kaki o te rā. Kia akakite mai i te tuatua ki a koe." Oro atura a Maru-maomao e nati i te rā; e tei tona tatianga i te ra, takaviri atura ra ma te tuatua e, "Koai teia ariki nui natia i taku kaki?" Tuatua atura a ia "Ko au! Ko Maru-maomao." E aa te ara i nati ei koe i taku kaki?" Akakite atura a Maru-maomao, "Popongi apopo e mate ei au i a Kuru!" I reira te rā i tuatua ai ei ki a ia, "Tara ia ra taku kaki!" I reira te rā i tuatua ei i te takiteanga i te tuatua, "Apopo i te popongi e oro koe ki te tapa-tai ei. Kia aere mai a Kuru tei te tapa-tai koe; kia tu a ia i uta i te pa-ara, kia oka atu te vero i a aku mata ki te mata o Kuru, kia poe e nga mata; ei reira koe e oro ei e pari i a Kuru ki te toki."

E kia popongi akera kua pera atura a Maru-maomao. Te mate ra Kuru i a ia; riro maira te tokotoko a Kuru i a Maru-maomao. I reira a Maru-maomao i oronga i te tokotoko ki tona toa, ki a Te Aka-metua-o-te-po, aere atura a ia ki Avaiki.

E kia riro i a ia te rakau, tapaia iora te ingoa o taua rakau ra ki a Paia-enua.' E oti akera, akaruke iora a Te Aka-metua-i-te-po i taua tokotoko ra, aere atura i te kimi i a Maru-maomao ki Avaiki-te-araro. Te tu o tona aereanga i rere-aere ua a ia i roto i te rangi, i tapaia i na ingoa ki a Etu-rere. E i tona kiminga i a Maru-maomao, kitea atura tei te kainga o Tu-Avaiki, kua tapekaia ki te pou-tina o te are. E ara te ara, e keia i te vaine a Tu-Avaiki, i a Te Neke-o-te-rangi. E taura i tapekaia i a Maru-maomao, e *iapo*. I reira a Eturere i taura i te tapekaia i Maru-maomao; oki atura a ia ki Amama-atua, a Eturere i te ta aereanga i te tangata.

E tae ua maira ki Amama-atua, e kua apai i ta raua tangata na tavake-ariki ma te rakau katoa; tapaia iora taua rakau ra ki a 'Nina-enua.' I reira a Tavake-ariki i oronga i te rakau, i a 'Nina-enua' ki toa, ki a Karika. E i mungao (?muringao) te tupu ra te karo i a tavake-ariki e Tane-murivai-o-Tonga. Tera te ara, e vai pa na Tane-murivai-o-Tonga. E muringao te aere atura a Taveke-ariki, va i atura taua vai ra, pa atura i te vai nona; e kia aere mai a Tane-murivai-o-Tonga, tata atura raua e mate atura Tane-murivai-o-Tonga.

Ka ā ingoa ra i taua rakau ra, ko 'Nionio-roroa,' ko 'Taitai-pakeke,' ko 'Paii-enua,' ko 'Nina-enua.'

NO TE ARUTANGA-NUKU.

NONA TE PAI NEI, A 'TARAIFO.'

Tera te mea i rau pāi ei a ia; e auē kai. Kare e paria e te metua e Atonga-tangata; no reira a Te Arutanga-nuku i tuatua ei ki nga metua keke—koia nga teina o te metua—e aere e rau pāi ei kimi enuake atu kia kaikai ratou ki reira. I reira te aerenga o auā nga metua ke ra i te tipu rakau. E kia aere ra; ko Oro-keu tei aere mua, e kite atura i te tainga a te Ruru ma te Aā. 'Tera te mea i tata'i raua; ke rere-aere te Ruru ki te moana, e kite atura i te vaa o te Aā te amama uā ra i roto i te vaarua; titiko atura i tona vaa ki te tutae. Riri ake ra te Aā, akara matariki atura i te rere-aerenga a te Ruru, e kite atu i tona toanga ki runga i te rakau o te kaivi-maunga, akairo atura. mei reira kua oki putuputu uā rai taua Ruru ra ki te titiko i taua Aā rai ma te akainaina.

Kia topa ra te ua e puke atura te vai, kake atura a ia ki te maunga na raro i te kauvai; aere atura a ia ki te ta i te Ruru. I te po i aere atu taua Aā ra, kua akairo marie oki a ia i te ngai e nooia e taua Ruru ra.

E kia tae te Aā ki te maunga i te po, tera taua Ruru ra tei runga i te rakau, kua varea e te moe. I reira a ia e tapeka'i i tona iku ki tumu o te rakau; i toro marie atu tona mimiti, te tapeka atura i Ruru ma te kakati. 'Ta atura raua i taua po ra e ao uā ake.

I reira te taenga atu o Oro-keu. Rokoia atu a ia kua waitata te Ruru i te mate, kua ope te uru i te katikati ia te Aā. Kia kite ra te Ruru te aere maira tona teina tangata—koia a Oro-keu—kaku atura a ia na-ko-atura, "E te ariki! E Oro-keu! Vaoa te taua a Te Ruru ma Tuna." Kua kapiki katoa te Tuna, "Aere te ariki-marokura i tana aere, vaoa te Ruru ma te Tuna kia taiaapi i ta raua taiaapi; e kia marie aere atu ki to raua kainga nonoo ake." Aere atura a Oro-keu, kare e ia e vavao.

E muri akera kua tae mai tetai tangata ke, ko Oro-i-nano. Ki kaku rai taua Ruru ra ki a ia, na-ko-atura, "E Oro-i-nano! Vaoa te taua a te Ruru ma te Aā!" Kua kapiki katoa te Aā, "Aere te ariki-marokura i tana aere vaoa te taua a te Ruru ma te Aā kia taiaapi i ta raua taiaapi, kia nā, aere atu ki to raua kainga nonoo ake." Aere katoa atura a ia, kare rai i vavao i ta raua taua.

Kia tae ra a Oro-taere, ko te tokotoru ia o nga tangata. Kua kalia akaou rai te Ruru ki a Oro-taere mei tana rai i kaku ki nga tangata mua. E kia akara ra a Oro-taere i te Ruru kua waitata te Ruru i te mate, tangi atura a ia, no te mea e tuakana manu nana; rave atura a ia i tana toki, tipupu atura i te Aā e mate atura. I reira te uianga,

Ruru ki a Oro-taere, “Ka aere koe ki ea?” Akakite atura a Oro-taere, “Ka aere au ka tipu rakau ei pāi no te ariki, no Te Aru-tanga-nuku.” I reira te Ruru i akakite mai ei i te rakau, “E oro ra ki taku rakau i te ara pungaverevere; e Maota-mea.” Aere atura a Oro-taere tipu i taua rakau ra. Kareka a Oro-keu, e Oro-inano, kua oki ua ma te rakau kore; ko Oro-taere ua tei ta i te rakau, ko te tutaki i te vavaoanga i te taua a te Ruru ma te Aā. Aere atura a Oro-taere tipu i te rakau, inga atura te rakau i te ra okotai. E kua oti i te ri, tamau atura i te kaka ei kika, vao atura i taua rakau ra, aere atura ki te kainga.

E muri akera kua aere mai te tangata nona te vao-rakau, ko angaroa-iu-mata. Kua riri a ia, e kua ui ki a Rata-i-te-vao (ko te piri ia i taua vao rakau ra). Kare ra a Rata i kite. Kua tarotaró a angaroa-iu-mata i taua rakau ra kia tu akaou ki runga, na-ko-ura:—

Kia rere mai te tumu o te rakau,
Kia piri, kia tau,
Kia rere mai te kauru o te rakau,
Kia piri, kia tau,
Kia rere mai te rara o te rakau,
Kia piri, kia tau.
Kia rere mai te pakiri o te rakau
Kia piri, kia tau.

E, te openga iora, tu akaou iora taua rakau ra ki runga mei tona takere rai; mari ua tetai manga pakiri tei kore i piri akaou; no te ea kua riro i te apai ia e Oro-taere ki mua i te marae i kore ei i piri akaou. Kua kapiki rai oki taua tangata nona te vao rakau, koia a angaroa-iu-mata; kua oki rua, kua oki toru i te kapikianga, kare rai piri akaou taua manga pakiri ra ki tona vairanga. E oti akera, aere atura a ia.

E kia popongi ake, i reira a Oro-taere ma tana au tangata e aere ai ei e kika i taua rakau ra; e kia tae ra ki te ngai ta Oro-taere i te o ei i taua rakau, ina! kare ua te rakau i tona vairanga. Kimi atura atura ratou katoatoa, e kitea atura tera tei te ngai i tu ei, te vai oki te akairo ko te vairanga o te manga pakiri i riro ki mua i te marae. Kua ui tetai aronga ki a Oro-taere i te ara i tu akaou ei te rakau. Akakite atu ra a ia i te ara, ko ia kare i rango i te toki ki mua i te marae. I reira te rangoanga i te toki, apai atura ki mua i te marae; i reira te tipu akaouanga i taua rakau rai. E kika atura ki te ngai e tarai ei te pāi, koia te kainga o Atonga-tangata, ko te taunga ia i te tarai i te pāi, raua ko Tupua-ki-Amoa. Kareka ko te kai i te taunga o te tama a Atonga-tangata, koia a Te Aru-tanga-nuku, kua ou takiri, e kua onge i te tipuanga i te au rakau no taua pāi nona ra. kare rai e paria e te taunga—koia tona metua, a Atonga-tangata.

I reira taua tama ra—a Te Aru-tanga-nuku—i kimi ei i te revenga kia vave tona pai, no te mea kua maro te ua te rakau ki te vairanga kare rai i raveia ke. Tera te ravenga: Kua tonoa ia i tana vaine a Te Pori-o-kare, kia tâu i tetai umu kai; ei taro te kai, e papāia e rukou. Te tâu ra te vaine i taua umu kai ra; e kia maoa ra te kua kua ui te vaine ki te tane, “Ka peea teia kai?” I reira a ia e tuatua ei, “E apai koe ki te taunga, ki a Atonga-tangata. E i reira koe reru ei i to papāia, tuku atu ei i to rukou; e kia tu a ia ki te tuaroa o are, e aere rai koe ki reira, e kia oro ki te tuapoto, e oro rai koe ki reira, e ki te tara, e aru rai koe ki reira, e kia oro ki te po e aru rai koe ki reira.” Tera taua po ra, koia te akangaro uaanga i mua i a ia. Tera te mea i pera i a Te Aru-tanga-nuku, kia inangaro a Atonga-tangata i tana vaine, i a Pori-o-kare kia moe raua.

I reira te vaine i aere ei ki a Atonga-tangata ma te akono i te tuatuaia mai e tana tane. E kia tae ra a ia ki a Atonga-tangata tera te noo ua ra i te ngutupa-are; kapiki atura ra, “Teia te papāia a āu e te rukou.” Tūkua atura ki mua i tona aroaro, e kua reru i papāia, ma te eueu i tona uaorai kakau. I reira a Atonga-tangata oro ei ki te tuaroa o te are; kua aru rai a ia ki reira; tupu atura manako kino ka moe i taua vaine ra, tuatua iora, “E kua kaki papāia.” Kai iora a Atonga-tangata i te kai a taua vaine ra e o akera, moe atura i taua vaine ra. E kia oti i te moeanga, tuatua atura a Atonga-tangata ki a Pori-o-kare, “Oro mai ra, e oro ki tai i tane, kia oro i to Kuporu, kia anga i tetai orau—koia te are vairanga i te pāi o korua. Apopo i te popongi e uipa te tangata matakītaki i te pāi. Na te manu e oatu; e noo te tangata matakītaki i raro—auraka e tu ki runga.”

Aere atura a Pori-o-kare ma te akono i taua tuatua ra; e kia tae a ia ki tana tane tikai, kua akakite atura i taua tuatua ra. I reira a ia e tuatua i e, “I na ea ake nei oki tena pāi i oti ei? Te maro u maira oki nga rakau.” Akono atura oki i taua tuatua ra i akakite mai e taua vaine ra.

I taua po rai i aere mai ei a Atonga-atua e rave i taua pāi ra. oti roa akera i taua po ra, i tapaia ei i te ingoa o te pāi ko ‘Tarai-po. E i te popongi ra kua uipa te manu tini e apai i taua pāi, te manu nunui i raro i te takere o te pai, te manu ririki i rungao ia i te po aere uaanga. I reira tou ei te amu—na te Kakirori i tou te amu. Tera te anu:—

Tupokipoki te tini o Kuporu, ko matakītaki

E noo koe ē! e noo koe ē!

Arakāu ē! Arakāu ē!

Oro-i-nano. Oro-i-nano.

Ko te amu ia a te manu i te apaianga i te pāi e tae ua atu ki mu i te paepae; tapaia iora te ingoa i taua pāi ra, ko ‘Te Manu-karere

rua ingoa, no te mea na te manu i apai mai. E kia tae ki te pae-e, tapaia iora ko 'Pori-o-kare'—koa te ingoa o te vaine; ka toru goa. E, mei runga i te paepae apaiia atura ki roto i te orau, tapaia a ko 'Te Pori-o-nou'—e ingoa no tona tupuna vaine; ka ā atura goa i taua pāi ra.

Kua anau ta Te Aru-tanga-rangi, nana i akatere te pāi ra, akatere iora ki Avaiki, noo atura i reira i te kai āu. E mei reira oki akaou ai ki Kuporu. E mei reira aere atura ki Tutuira, noo atura ki reira e kai āu. E roa akera, oki akaou atura ki Kuporu. I reira te auanga i tana tamaiti ko Rira. Anau tana ko Papa-runga, aere iora a ia ki Tongareva. Anau tana ko Papa-raro; aere atu a ia ki a. Anau tana ko Tupa; aere atura a ia ki Taiti anau tana ko ooariki, &c.

[TRANSLATION OF No. 19.]

ABOUT TU-TARANGI, HIS WARS IN AVAIKI-RARO,
AND THE MIRACULOUS WEAPON.

From the genealogical table (page 40) it will be seen that Tu-tarangi flourished at 63 generations back from the year 1900; or, if we take Te Ariki-tara-are's table (end of "Hawaiki," 3rd Edition) we find his period to be 57 generations back from the same date. Again, if we take the first table mentioned above, and use the mean number of generations from 1900 to Tangiia as 26 generations (instead of 30) and then count back to Tu-tarangi we get 59 generations, or only two different from Te Ariki-tara-are's table, which is probably the most correct. This brings us to about the year 475 A.D., when, as we have reason to believe, the ancestors of Maori, Rarotongan, Tahitian and other branches were living in Eastern Fiji, Samoa, Tonga, &c.—names that are included in that of Avaiki-raro (see the chart). The succession downwards from Tu-tarangi in this table, and in that of Te Ariki-tara-are, do not always agree in the names—some appear to be misplaced—but for the present we prefer to consider the latter as the standard. It is clear from other traditions that Tu-tarangi was a great chief in those times, and that his conquests extended to the following islands, many of which being obsolete names, cannot now be identified (see J. P. S., Vol. I., p. 25):—Iti-nui, Iti-rai, Iti-takai-kere, Iti-anaunau (the Fiji group); Tonga, Nuku, Anga-ura, Kurupongi, Ara-matietie, Mata-te-ra, Uea (Wallis island); Vai-rota, Katua-pai, Vavau (Tonga group); Enua-kura, Eremanga (of the New Hebrides); and Manuka (of Samoa).

In the story to follow, it will be seen that it turns on the miraculous powers of the weapon 'Tokotoko-tai' (with other names). It is difficult to understand whether Tāne, Maru-maomao, Tu, and others, are the gods of those names, or whether they were men; they rather appear to be human beings, but the actions of Polynesian gods are merely those of glorified men. Te Rā, is no doubt the Sun, or Sun-god. The story appears to be partly historical and partly mythical, and is probably of very different dates—some very ancient, now inextricably

mixed together. It is probable from some of the names, that the older parts of the story, are astronomical myths in their origin. In Dr. Wyatt Gill's "Myths and Songs" will be found (p. 142) the story of "Rata's canoe, a legend from Aitutaki," in which some of the incidents of the scene of the legends below, are given, but Rata alone is accredited with the deeds of the three uncles. This is followed by Rata's adventures in search of his parents as given by Mr. Savage, J. P. S., Vol. XIX., p. 142. But we think the Aitutaki version is corrupt, and that herein given is the more correct, a man named Rata being the guardian of the forest, but not Rata of Mr. Savage's story. For the many references to Rata in Samoa itself, see "Hawaiki," p. 198 (3rd Edition).]

THIS is an account of the growth of the wars in the times of Tu-tarangi. The following is the evil doing that originated the wars under that chief, and also the account of his birds which were lent to his younger brother named Tāne-auaka. The names of those birds were Aro-a-uta, which was a *kamakura*, and Aro-a-tai, a fishing bird. It was only in consequence of the persistence of Tāne-auaka that Tu-tarangi entrusted the *kamakura* bird to him. After the bird had been secured by Tāne-auaka, he sent it away to catch fish for him. But the bird did not go; so Tāne-auaka was very angry and killed it. After this he returned to Tu-tarangi and begged for the other bird, Aro-a-tai; but he would not lend it. Only in consequence of the persistent begging of Tāne-auaka was his request at last complied with.

Tāne-auaka having secured the fishing bird, it was directed to go away and catch some fish. So off went Aro-a-tai, and when it had caught some, brought them to Tāne-auaka and scattered them outside in great numbers, but not one was reserved (by the people) for the bird itself. So that bird starved. When the next morning came, it was again ordered to go and fish, but the bird would not do so because it was suffering from hunger. Again Tāne-auaka got into passion and killed the bird, and thus both Aro-a-uta and Aro-a-tai perished.

Tu-tarangi was very wrath at this, and prepared for war. He sent his son Etai to cut down his tree, named 'Te Ii-matoa';* and when this had been accomplished, some of the wood was taken to the priest or artisan (*taunga*),† Tāne, who asked, "What is that wood for?" "It is to be used in making weapons of war! Tu-tarangi is incensed with Tāne-auaka on account of the death of his birds." Then said the priest, "Return! and send here some other artisan to make the weapons; I will show him how." Rauru-māoa was now sent, and

* *Ii* is the Rarotongan form of Samoan *Ifi*, the chestnut (*Inocarpus edulis*). The scene of this story is in Samoa.

† *Taunga* is a priest; also an artisan, architect, canoe-builder, weapon-maker, &c., &c.

veral weapons were made, and all received names, thus: Aroarangi, Tokotoko-tai, Mata-tua-rere, Puapua-inano, Pivai-rangi, Rauru-tiare and Iti-raverave, which last was a javelin, or *korare*.

Whilst the artisan was shaping out these weapons, Tu-tarangi was ranging for their food. When the arms were finished they were taken into the house of Tāne. Those weapons were quite different to ordinary ones, and were very fearsome, one in particular was so, the 'Tokotoko-tai.' It differed in this respect, that it would shake of its own accord. Then Rauru-māoa, the artisan, went to inform Tu-tarangi, and to tell him of the peculiarity of that shaking spear; which had been taken by (? the god) Tu. On learning this, Tu-tarangi sent his leading warrior, Kuru, to fetch that spear, impressing on him not to bring any other but that particular one which shook of its own accord, and which had been named by Tu, 'Nionio-roroa.'

So Kuru went off to fetch that particular weapon, and when he got there he saw that it did shake of itself, and so proceeded to take it.

But Tāne hesitated about giving it up because it was in the possession of Tu; and it was only due to the insistence of Kuru that he at last conceded it. When Kuru got outside (the house) he met two of the sons of Tu, and at once (tried the effect of the miraculous weapon) and cut off their heads. Their names were Ti-tape-uta and Ti-tape-tai.

He then returned to Tāne with the two heads; the latter asked, "What is this, O Kuru!" "That is the (effect of) the *tapu* of the weapon!" Then Kuru went forth again, and met the two sisters of the slain boys, named Titi-kereti and Titi-kerere. Both their heads were cut off, and with them Kuru returned to Tāne, who asked, "O Kuru! what is this?" "This is the female food of the fishing!" Tāne then sent Kuru away telling him not to return again.

So Kuru went off. When Tu found that his children were dead, he lamented over them (with the usual ceremonies, *evaeva*); he adorned himself with a plume of the *tavake* bird (*Phaeton aethereus*), hence was named Tu-tavake, and descended to the mud at Rangi-tāua. Kuru then started off on a man-killing expedition, and brought to Tu-tarangi the results of his slaying with that weapon. Kuru's name for that weapon was 'Taitai-pakoko.' When he reached Amama-atua, he found Maru-maomao there, who became much alarmed lest he also should be killed by Kuru; so he went to Tonga-iti, who said to him, "What is it?" He replied, "To-morrow morning I shall be killed by Kuru!" On that Tongaiti said to Maru-maomao, "It is well! Do not and entangle (*nati*—to tie, throttle) the neck of the Sun, in order that he may disclose to you what to do." So Maru-maomao went off to carry this out; and as he did so, the Sun twisted about and said, "Who is this chief who is tying my throat?" He replied, "It is I! Maru-maomao!" "What is the reason you tie my throat?" Then

Maru-maomao told him. "To-morrow morning I shall be killed by Kuru!" The Sun replied, "Unloosen my throat," and on this being done, he said, "To-morrow morning go down to the sea-side and stand there, so that Kuru when he comes may find you there, and he will then (be forced to) stand by the side of the road (or inland) and thus his eyes will be pierced (dazzled) by the rays from my face, and he will be blinded; then you attack him with your axe."

When morning came Maru-maomao did as suggested. And Kuru was killed by him, and the famous weapon became the property of Maru-maomao, which he presented to his warrior Te Akametua-te-po, and then went off himself to Avaiki.

When the warrior became possessed of the weapon he gave it a new name, 'Paii-enua.' After this Te Akametua-o-te-po abandoned the weapon there and went off to search for Maru-maomao at Avaiki-te-araro. The manner of his going was, he flew through the heavens and hence his name became changed to 'Etu-rere' (Flying-star otherwise? a meteor). In his search for Maru-maomao, he found him at the home of Tu-Avaiki, tied up to the pillar, on account of his having debauched Te Neke-o-te-rangi, the wife of Tu-Avaiki; he was tied up with a rope of *iapo* (*Siapo*, Samoan, the paper-mulberry). Etu-rere untied the fastenings of Maru-maomao, and they both then went off to Amama-atua on a warlike expedition.

When they reached Amama-atua, they took their dead man and the famous weapon and offered it to Tavake-ariki; and then the weapon received another name, 'Nina-enua.' It was then given by Tavake-ariki to the warrior Karika.* Some time after this a dispute arose between Tavake-ariki and Tane-murivai-o-Tonga, on account of a dammed up stream of the latter's. Tavake-ariki destroyed the dam, and diverted the water to his own dam. (Probably irrigated streams for *taro* patches.) When Tane-murivai-o-Tonga came on the scene they fought, and Tāne' was killed.

There were thus four names given to this famous weapon:—'Ninio-roroa,' 'Taitai-pakoko,' 'Paii-enua,' and 'Nina-enua.'

* This statement is no doubt a modern gloss; and arises from the fact that the celebrated Karika did possess a weapon of that name. Tu-tarangi, as will be seen from the table, lived 63 generations ago, whilst Karika—who was a contemporary of Tangiia-nui—flourished 30 generations ago, according to the table herein given; but 26 generations ago is the mean number. Probably Karika's weapon was named after the more famous one belonging to Tu-tarangi.

ABOUT TE ARU-TANGA-NUKU AND HIS SHIP 'TARAPO,' AND THE
FIGHT BETWEEN THE RURU (the White Heron) AND THE AĀ
(Sea-snake).

The following story is again, no doubt, partly historical, partly mythical. In this twentieth century, we unbelieving Europeans are prone to discredit accounts like that of the tree standing up again after being felled; though, with that belief in the supernatural that so often colours ancient stories, the Polynesians of former times would not deny the creditability of it. The same story is told of several of the far famed canoes of the Maori migration to New Zealand. It may be suggested that perhaps the struggle between the White Heron and the Sea-snake is explainable by a disturbance between two tribes (or families) of Upolu, Samoa, whose particular deities (totems, perhaps) were those two birds. Dr. Turner, in his "*Samoa a Hundred Years Ago*," mentions the Heron and the Tuna (eel) as minor gods of some of the Samoan families, and in the following narrative it will be seen that the author applies the name Tuna to the Sea-snake more than once. However, this may be, the building of this celebrated ship would appear to be a historical fact, and its subsequent voyages are of great interest, though only partly described herein. The first name of the canoe—'Tarai-po'—is embodied in Maori traditions also, as well as Rata-i-te-vao, the guardian of the forest.]

The reason for building his ship, was a scarcity of food. His father, Atonga-tangata, would not give him any; and in consequence the Ara-tanga-nuku said to his uncles—younger brothers of his father—that they should build a ship in order that they might search for some other land where they might obtain food. Therefore the uncles proceeded to the forest to fell a tree. When they started Oro-keu (one of the uncles) went first, and he saw in the forest a battle between the Ruru (White Heron) and the Aā (spotted Sea-snake). This is what they were fighting about: When the Ruru used to go out to sea, and saw the mouth of the Aā wide open, he eased himself into the Aā's mouth. At this the Aā was very angry, so he carefully watched the flight of the Ruru, and saw where it settled down on a tree on the mountain ridge, and carefully noted the spot. After this the Ruru often came to sea again, and continued the same conduct toward the Aā.

A great rain came on, and the rivers were flooded; and then the Aā swam up the river to the mountains, on his way to fight the Ruru. He travelled by night, for he had carefully noted the place where the Ruru dwelt.

When the Aā reached the mountain in the night, there was the Ruru on the tree fast asleep. He twisted his tail round the bole of the tree, and quickly extending his head embraced the Ruru, at the same time biting it. They fought all through that night until daylight.

At this time appeared Oro-keu on his way to the forest. When he got there he found that the Ruru was nearly dead, nearly all its feathers had been bitten off by the Aā. When the Ruru saw his human younger brother, i.e. Oro-keu, he complained to him, "Chief! O Oro-keu! terminate the fight of the Ruru and the Tuna!" At the same time the Tuna said, "Go on his way, the scarlet-belted chief; leave the Ruru and the Tuna to settle their own quarrel; and when they are satisfied they will go to their respective homes." So Oro-keu went on his way without separating the combatants.

After some time there came along another man, Oro-inano. Again the Ruru complained, saying, "O Oro-inano! separate the Ruru and the Aā!" The Aā also spoke, "Proceed, the scarlet-belted chief on his way; leave the Ruru and the Aā to fight their own battle, and when they have had enough they will return to their homes." He also went on his way, not interfering to stop the fight.

Next came Oro-taere, who was the third of the men. The Ruru again addressed his prayer to Oro-taere as he had done to the others. When Oro-taere looked at the Ruru and saw that it was nearly dead he cried about it, for the Ruru was a bird-brother of his. He seized his axe and made a blow at the Aā, killing it at once. The Ruru now asked Oro-taere, "Where are you going?" The other replied, "I am going to fell a tree to make a ship for the *ariki*, for Te Aru-tangakenuku." Then the Ruru explained where a tree could be found, "(Go) to my tree, by the way of the spiders, it is a Maota-mea."† So Oro-taere went on to fell the tree. But Oro-keu and Oro-inano had gone home without finding a suitable tree. It was Oro-taere who felled the tree, and this was his payment for putting an end to the fight of the Ruru and the Aā. So he went on to fell the tree, and down it came in a single day's work. When it was trimmed, he fastened some *kava* (convolvulus vines) to the log already to drag it out, and then leaving it he returned home.

After he had left, came along the man who owned the forest, Tangaroa-ui-mata. He was very angry (at the tree being felled), and asked Rata-i-te-vao (Rata-of-the-forest), who was the guardian of the forest, about it. Rata knew nothing of it. So Tangaroa-ui-mata recited an incantation to set up again that fallen tree, saying:—

Come together the stump of the tree!
Stick together, in proper place.
Come hither the head of the tree!
Stick together, in proper place.

* Here the writer gives the sea-snake the name of the fresh water eel.

† The Maota is a large handsome tree common in Samoa (where the scene of this story is laid). A very fine group stands in front of Robert Louis Stevenson's house at Vailima, behind Apia, Upolu, Samoa, under the branches of which is a lovely view from the house over the woods to Apia, and the ocean beyond.

Come hither the branches of the tree !
 Stick together, in proper place.
 Come hither the bark of the tree !
 Stick together, in proper place.

The end of it was, the tree stood up again, identically as it was originally, all except one piece of bark, which did not adhere to its place because it had been taken by Oro-taere to the *marae* (or altar, no doubt as a propitiatory offering for having cut down a sacred tree). Again the owner of the forest spoke, twice, thrice, but the missing bark did not adhere to its place. This done, the man left.

When morning came Oro-taere and his band of men came to the forest to drag out the tree, and when they reached the spot where Oro-taere had left it, behold ! there was no tree there. They all made a fresh search for it, and then found it where it originally stood, recognising it by the sign of the piece of bark which had been taken to the *marae*. Some of the men asked Oro-taere the reason why the tree was again erect. He then explained, it was because he had not dedicated the axe at the *marae* before using it. Then they took the axe to the *marae*, and completed the proper ceremonies over it, and afterwards set to work to fell the tree anew, and commenced to haul the log to the place where it was to be dubbed out, which was at Atonga-tangata's home, for he and Tupua-ki-Amoa (Tupua-at-Samoa) were the naval architects. But all the food at the home of Te Aru-tanga-nuku—Atonga-tangata's son—had been consumed, and there was starvation for those cutting out the different pieces of wood for the canoe. The priest—that is, his father, Atonga-tangata—would have them none.

The son—Te Aru-tanga-nuku—then began to devise some scheme in order that his canoe might be quickly finished ; because the grain of the wood was becoming hard, by being left, and not able to be worked. This was his scheme : He ordered his wife Te Pori-o-kare to cook some food, such as *taros*, *papāia* (*taro*, pounded and baked) and *ukou*. After the woman had cooked the food she asked, " What is to be done with it ? " Her husband replied, " Carry it to the priest, Atonga-tangata. There you will pound the *papāia*, and give your *ukou*. If he is standing at the back part of house go up to him ; if he crosses to the front part follow him, if to the side, go you also, even if he goes to the *po*, (Hades) follow after him." The meaning of that *po* (Hades) is, if he should disappear from her sight altogether. The reason that Te Aru-tanga-nuku gave these directions, was in order to incite sexual passions in the priest Then said Atonga-tangata to the woman, " Return to the coast, to thy husband, and to the people of Kupolu ('Upolu). Tell them to construct a canoe shed in which to place the canoe of you two. To-morrow morning let the

people gather there to admire the canoe. The birds will bring down from the forest ; let all the people remain seated to admire it let no one stand up."

So Pori-o-kare returned bearing in mind what she had been told and when she got to her own husband, she told him what the priest had said. He said, "How could that canoe have been finished? The wood was still quite hard." But he made the arrangements described by the woman.

In that same night came Atonga-atua to complete the canoe; it was finished during the night, and the name of 'Tarai-po' (made in the night) given to it. In the morning all the numerous birds gathered together to bring down the canoe, the great birds got under the keel the smaller birds above to bear it along. Then was the *amu* sung the Kakirari (a species of bird); this is it:—

Gathered together are the many of Kuporu, to see,

Rest thee there! rest thee there!

Uplift it! uplift it!

Oro-inano! Oro-inano!

That was the *amu* of the birds as they carried it along, right down to the *paepae* (or platform of the house), and then the canoe got another name, 'Te Manu-ka-rere' (the flying bird), because it was the birds who brought it along. And when it reached the *paepae* was given its third name, 'Pori-o-kare,' after the woman. From the *paepae* it was carried into the canoe-shed, and then its fourth name was given, 'Te Pori-o-nou,' after Te Aru-tanga-nuku's grandmother.

Te Aru-tanga-nuku's son was Te Aru-tanga-rangi, and it was he who sailed this ship, away to Avaiki (Savai'i), where he stayed to ? make peace. From Avaiki he returned to Kuporu, and from there went on to Tutuira (Tutuila, Samoa) and stayed there to ? make peace. After some time he returned to Kuporu, and then was born his son Rira, whose son was Papa-runga, who went in the ship to Tongareva Island, and there the latter's son Papa-raro was born. From there the latter sailed to Iva (The Marquesas), where his son Tupa was born, and he sailed the ship to Tahiti, where his son Moo-ariki was born.

(For Moo-ariki's descendants see the genealogical table. The native author then describes the doings of Tangiia-nui, and his final settlement in Rarotonga, but as his account is not nearly so full as that of Te Ariki-tara-are's—which we hope to publish in full—it is here omitted. Although Iva is believed to be the Marquesas group, which was well known to the Rarotongans, and to which they made frequent voyages, the Iva mentioned in this narrative may be Hiva at either Ra'iatea, Taha'a, or Porapora Islands—we are not sure which.)

The period of Te Ara-tanga-nuku is a very important one in Polynesian history, for with his celebrated canoe commenced the series of voyages that ended in the discovery of a great many of the Islands of Polynesia, and their subsequent settlement.

No. 20.

KO MOU'A-PUTA, I MO'OREA.

E KORERO NA TETAI TANGATA RAROTONGA.

KO te tuatua teia i a Reia e Matatini. E ekai ta raua, e vaine te ara, ko Ina-mangamanga-i-aitu te ingoa i te vaine. Na Matatini te vaine i roto i a Reia—ko Makea a Reia. Kia nui te vaine ki a Reia, e kaki ei ki te ui tunu. Te aere ra te tane ki te tiki i te ui ki Tautira; mate iora a Reia i a Matatini—ko te vaine te ara. Oki maira te tangata tini i aru i a Reia, akakite maira e kua mate a Reia. Kua atura te vaine ma te teina o Reia, ko Au-maru.

Ko Au-ruia te metua o Au-maru; nana i karanga, "E rave i te vaine naau, ka toa tena tamaiti ei ranga i te ua o Reia." Anau atura e tamaiti ko Pai-tangaroa te ingoa.

E tae akerā ki te mātaanga, toa atura taua tamaiti ra; tika atura a Au-ruia i karanga e, 'ka toa tena tamaiti ei ranga i te ua o Reia.'

Kia oki mai taua tamaiti ra mei te kave mimiti tangata ki mua i te marae i o Poa (? Opoa), kua ui mai ki te metua vaine, "Naai au?" Kua karanga atura te metua vaine, "Naku koe!" Kua karanga atura te tamaiti, "Koai te metua tane?" Kua karanga atura, "Ko Au-maru." Kua karanga atura te tamaiti, "Kare! Na Reia au." Kua akatika atura te metua vaine. Kua ui maira te tamaiti, "Tei ea taku metua?" Kua karanga atura a ia, "Kua mate!" "Tei ea te matenga?" "Tei Tautira!" "Naai i ta?" "Na Matatini!" "O! Ka aere au ka tiki i taku metua!" "Aua e aere. Ka mate koe!" Kua karanga atura te tamaiti, "Kare au e mate."

Kua rave iora i te ranga e te au tavini, aere atura, e tae atura ki Tautira. Kua ui atura, "Tei ea taku metua, a Reia?" Kua tuatua maira te tangata tini, "Tena, tei raro i te rua-ui parai." Kua titiri iora a ia i te ranga—koia te kō nei—ki raro i te one; maranga maira e metua ki runga ma te ui katoa; kua kai iora i te ui tunu, kua aki-ki i te ui e kua titiri i reira. Kua kiriti i te au, ta atura a ia i a atou; koia a Tautira, e oire.

Kua kiriti akerā a Pai-tangaroa i a Ruau-tumu, ko te taii ia i te ui taua au ra. Ko Eora te ingoa i taua marae ra.

Kia otiia, kua rave a ia i te au, kua tuku ki runga i te ūā, ae atura ki tona uaorai oire. Kua tarai iora i taua rakau ei rakau tamaki nana, ei ta i Tahiti kia pou takiri ei tutaki i te metua, a Rea.

Kare i akatikaia e te metua vaine, e Ina-mangamanga-i-aitua reira kua rokoia e te riri; kō atura i te rakau ki Mo'orea, puta atu i te mato i Mo'orea, oro atura, kiriti maira i te rakau; kō atura i Tahiti, puta atura ia mato, mama atura ki muri mai i taua mato, to atura ki raro i te kauvai, riro atura ei akaraanga ma te tangata a nga puta ra, mei tei Mo'orea e tei Tahiti, mei reira mai e teia noa.

Ko ta te metua vaine pee teia; e tuatua au ki tana tama, e taku te tuatua taito :—

E taku ariki e ! ka tupu ra te io,
 I a Otini ma Orangi
 Ko tē ki, ko tē pā, ko te papakia
 Ki Te Mokoroa-i-ata. Ko Tangata-kato,
 Ka noo i te vaine, i a Moana-arunga,
 E pā ka eke ia vaine i a Tangata-kato,
 Ka noo i te vaine i a Te Tuitui-ia-o-kuiono
 Ka rito, ka kao ka tupu, ka metua ka roa ka pakari
 Ka rito, ka kao, ka tutukia, ka tupakia
 Ka turama, ka marama te enua i ē' iā ke'ā'ē'ke.
 Aere ka tiki ka ranga i te ua o Reia,
 Ko Tangata-kato ka noo i te vaine
 I a Ina-mangamanga-i-aitu
 Anau tana ariki ko Pai-tangaroa,
 E Pai e ! te Pai a nga nuku, te Pai a nga rangi,
 Ta pai te rangi nei kia ngangata,
 Ka ura mama, ka to te marino ki tai e,
 Pai e te kura ki te Ruea, e Pai e,
 E toka ra, ko Tokaeaea,
 Tukua ki a Au-maru, e rakau ra.
 Ko Ruau-tumu
 Tukua ki a Au-maru e marae ra, ko Eora
 Tukua ki a Au-maru nga korero i te araroa,
 Tukua ki a Au-maru te pito, te tangaengae.
 Tukua ki a Au-maru te pu ma te pau,
 Tukua ki a Au-maru te urunga ma te pāpā,
 Tukua ki a Au-maru te unga ma te potiki,
 Tukua ki a Au-maru, e ariki ra
 Ka eke mai te rangi e, ko Au-maru,
 Ei au, e taku tama; aua ei tamaki,
 Oro mai e taku tama, e tu i runga,
 Te tara pakuivi o Reia nui nei.
 Ka tuia e Irimua, e Au-poto na,
 E taku tama te au o te tangata kai tamaki
 Vaoa ua e taku tama to me rakau
 Ei akaraanga na tai uki atu
 Aere ki a Au-ruia, ki o to tupuna
 Kia apii ia koe ki te korero,
 Auraka ei tamaki, e tangata kai roa

E taku tama, te tangata akamou korero
 Auraka ei tamaki e—
 Tanumiā te au ē,
 Ko mē 'i te enua, kō Autupu ē.

E tuatua ako na te metua vaine ki tana tama, mei te kapi toru
 ai e pukaua.

[TRANSLATION OF NO. 20.]

ABOUT MOU'A-PUTA (THE PIERCED MOUNTAIN) AT
 MO'OREA ISLAND.

WRITTEN BY A RAROTONGAN MAN.

THIS is the story of Reia and Mata-tini: A deadly feud existed between the two chiefs over a woman named Ina-mangamanga-aitu. She was Mata-tini's wife, and had been carried off by Reia. When the woman became pregnant to Reia, she desired some cooked yams, so her husband went to fetch some yams from Tautira,* where he was killed by Mata-tini on account of the woman. The men who had accompanied Reia, on their return reported that he was dead, at which the woman and Reia's younger brother, named Au-maru, deeply lamented.

The father of Au-maru was Au-ruia, and he said unto his son, "Take the woman thyself, the child which is conceived (the woman as pregnant to Reia) will be a warrior to avenge the death of Reia." His son was born and named Pai-tangaroa.

When he had grown up he proved to be a great warrior; and thus was justified the words that Au-ruia had spoken, "The child which is already conceived will become a warrior to avenge the death of Reia."

(On one occasion) when this young man returned from having deposited a man's skull at the *marae* of Opoa,† he said to his mother, "By whom am I?" His mother replied, "By me!" The lad then asked, "Who was my father?" The reply was, "Au-maru!" To this the lad replied, "Not so! I am by Reia!" The mother then acknowledged the truth of this. The boy then asked, "Where is my father?" She replied, "He is dead!" "Where did he die?" "At Tautira!" "Who killed him?" "Matatini!" "O I will go

* Tautira is situated on the Taiarapu peninsula, East side of Tahiti, and is one of the most beautiful spots in the Pacific.

† It is a question whether this is the celebrated *marae* of Opoa at Ra'iatea Island, or some other—perhaps on Tahiti Island.

and fetch my father" (? his father's bones). "Do not go! you will be killed!" The lad replied, "I shall not be killed!"

He then took a *ranga*,* and with his servitors proceeded to Tautira, and on his arrival asked, "Where is my father Reia?" All the people replied, "There under the yam-pit he ripens" (means rotting). On this he thrust the *ranga*—which was similar to a *kō* or spade—into the earth, and up came his father (? father's bones) together with the yams; he ate some of the cooked yams, and then gathered up the yams, destroyed them, and threw the pieces away. He pulled up the *au* (? Hibiscus), and (with it) commenced killing the people of the Tautira village.

Then Pai-tangaroa took out his weapon, Ruau-tumu, which he had used to chop up the yams. The name of that *marae* was Eoraea.

When this was accomplished he took the *au*, placed (rested) it on his thigh, and thus carrying it returned to his own village. He then shaped that wood into a weapon of war, with which to kill all the Tahitians as payment for the death of his parent Reia.

But his mother, Ina-mangamanga-i-aitu, would not consent. Her war intervened; he became incensed with anger, and he threw (darted) his weapon at Mo'orea, it pierced the rock there;† he followed after the weapon and withdrew it, and cast it at Tahiti, piercing a rock there also, and it appeared on the near side, and fell into a river; and thus these holes remain as a sight for mankind down to the present day, both that at Mo'orea and that at Tahiti.

This is the mother's song; she repeated an ancient story (song) in favour of peace:—

TRANSLATION OF THE "TAKO" (SONG).

BY S. SAVAGE.

O my chief-like son! thy posterity shall arise—
And spread from Otini to Orangi—(four corners of the earth)
The weight of whose mighty hand shall be felt
Like the flapping of the tail of the demon fish Te-Moko-roa-i-ata.‡
Thy ancestor—Tangata-kato—
Took to wife one named Te-moana-a-runga,
Begot he many lines by that source;
Again he took to wife one named Te Tuitui-ia-o-Kuiono;
The seed was sown—it budded—it blossomed—attained maturity;
It spread out—and budded again and joined line to line—

* A spear about six to eight feet long, used as a crowbar. It was in shape like a native spade.—S. S.

† This refers to the aperture in Mou'a-puta, the mountain on the east side of Mo'orea Island, through which is a hole that may be seen from the west coast of Tahiti.

‡ The monster fish overcome by Maui. J. F. S., Vol. VIII., p. 72.

Like the candle-nut strung on one stem ;
'Tis lighted—it burns aglow and sheds its light around o'er the land ;
Even so it is.
Go then to thy kindred, bid them to avenge Reia.

Tangata-kato took another wife, Ina-mangamanga-i-aitu ;
She begat her first-born son Pai-tangaroa.
O Pai ! O chief-like son of the land—the son of the heavens—
Smite O Pai ! the heavens, the dark cloud that has spread o'er thee—
May it be rent asunder and lightly flee away—
That calm may spread o'er the face of the sea.
Take O Pai ! the “kura” from the cave Ruea—
A sacred stone—Tokaeaea ; give it to Au-maru ;
A war weapon (spear) named ‘Kuau-tumu’
Give it to Au-maru ; The Marae Eora—
Give O son to Au-maru—that he may tread the long war-path ;
Bestow on Au-maru the right of chiefly command—
For the rending strife that may arise ;
Give thou to Au-maru the house and contents—with the mat-making implement
Give to him the charge of the mothers and children of the tribe,
Give thou them all to Au-maru—who is an *ariki*—
Descend O emblem from the heavens on Au-maru—
Let there be peace O son—let not war prevail.
Come to me my son and stand—
On the shoulders of great Reia who lives in me—
Thy warriors Iri-mua and Au-poto shall uphold me—
Thou, O my son, art feared by war-makers.
Put down thy spear and leave it as a token—
That thy posterity may behold it.
Go thou to thy grandparent—to Auru-ia
That he may instruct thee in the *korero*
Let there be not war ; for a man of war can ne'er be satiated ;
But let my son be instead a man of wisdom and learning—
A keeper of the traditions of his house—
Let there be no war.
Plant deeply the spirit of peace,
That your rule may be known—the land of enforced peace.

This song was used by the mother to appease the wrath of her
n.

he chief Pai-tangaroa mentioned in the above story and song was apparently also known by the name of Tamarua-pai, and is mentioned in “Hawaiki,” 3rd Edition, page 240, as having accompanied Tangiia on his many voyages as chief navigator. If so, his period is about the middle of the thirteenth century.

The story of the pierced mountain in Mo'orea island (surely one of the most lovely places on this earth) named Mo'ua-puta, is very like the Scandinavian story of Senjemand, whose arrow pierced Torgghatten mountain in Norway, and left a hole 289 feet high and 88 feet broad—somewhat the size of that in Mo'ua-puta.—EDITOR.]

No. 21.

TE TUATUA I TE TUNA ANGAI A TANGAROA
MA TONGAITI.

NA ITIO I TATA, 1882.

Tera te tuatua i a Tuna; Kua angai taua Tuna ki raro i te pumui vai, ko Te Puna-i-a-Ruea te ingoa. Tera te ingoa o taua Tuna ko Maoro; te ingoa i nga tuaine, ko Kokopu-tapaëru e Tuna-apu.

Kua aere mai e tokorua tangata ko Tairi-tokerau te tane, Vaiëroa te vaine—ko nga metua iā o Rata-i-te-vao. Ko I-te-rangiora te tuakana, ko Rata te teina.

Kua aere mai ra nga metua kua kaviti i te Tuna angai a Tangaroa ma Tongaiti, koia a Maoro. Kua tarai i te kaviti kua maunu ki karaii, e maunu poa, e tupukako. Ei reira nga tuaine o Maoro karanga ai ki te tungane, "Auraka koe e kai, e maunu poa." Kare akarongo a Maoro. Ei reira nga tuaine e karanga ai, "E itu pukakakia tae ki te itu o te pukako e mate ei koe." Te tuku ra i te kaviti ki raro i te vai, te kai ra a Maoro i te kaviti, e ka tae ki te itu o te pukako te mate ra a Maoro.

Kia kite ra a Tangaroa ma Tongaiti kua pou a Maoro, kua riri no atua, kua vaiia atura taua vai ra, kua taia atura taua enua ra e te vai ki te moana; pou atura taua enua tangata ra i te Toora, kare tetahi ora.

Kua aere atnra a I-te-rangiora ma Rata i te kimi i nga matua, ko aere atura raua e kimi, kare i kitea. Kua aravei atura raua i te tangata ko Ngana-oa te ingoa; kua ui mai aia, "Ka aere korua ki eaa." "Ka aere maua ka kimi i o maua nga matua." Te karanga maira a. "Ka aere tatou. Kia kare korua e taoi i aku, kare korua e kite; e te korua i aku naku e akakite ki a korua i o korua matua." Kua maira raua, "Teiea?" Kua tuatua maira a ia, "Tei roto i te kopu te Toora!" Te karanga maira raua, "Ka aere tatou."

Kua aere atura ratou ki te moana; te amama ua ra te va'a o Toora, kua oro atura a Ngana-oa, kua toko atura i te va'a o te Toora kua aere atura ratou ki roto i te kopu o te Toora. Tera taua enua tangata ra ma nga metua o Rata ma. Kua no'o ratou ki roto, te te ravenga ta ratou i kimi, kua kotikoti ratou i te Toora kia mamaa a kia mamae taua ika ra, kua oro atura taua Toora ki runga i te akau kua mate atura tana Toora, kua ora mai nga metua o I-te-rangiora raua ko Rata, kua no'o ki te enua.

[TRANSLATION OF No. 21.]

THE STORY OF THE TAME EEL OF TANGAROA AND TONGAITI.

WRITTEN BY ITIO, 1882.

stories connected with the Eel are frequent in Polynesian folklore, but they have more often to do with the demi-god Maui, than with Tangaroa. The above is one form of the story, which in the process of time has been interwoven into the story of Rata's search for his parents, to which, there can be little doubt, it did not originally belong. In the Maori version we find that Tuna dwelt in the heavens in the spring named Puna-kau-ariki, or in the river named Waihou—possibly the so-called river in the constellation of Erydanus; to him incantations were said as to a god—see “The Ancient History of the Maori,” Vol., I. p. 64, 124, etc., and many other references. But to find the origin of this myth we must go to India where Indra was the eel god—see J. F. Hewitt's “History and Chronology of the Myth Making Age,” p 500 *et seq.*, London, 1901. This is not the place to enter into this question, but attention is merely drawn to the fact that Tuna is an interpolation into this story—and to the important statement, if true, that I-te-rangiora was a brother of Rata, the former being the great Polynesian navigator, known also as Ui-te-rangiora by Rarotonga, and Hui-te-rangiora by Maoris. Far more complete histories of Rata's search for his parents—which is no doubt historically true—will be found in Journal Polynesian Society, Vol. XIX., p 142, by Mr. S. Savage, and 186 by Mr. A. Leverd, and “The Ancient History of the Maoris,” Vol I., II.]

THE translation follows:—

“This is the story of Tuna the eel: That eel was fed down at the spring of water named Te Puna-i-a-Ruea, and the eel's name was Maoro. Its parents' names were Ura (Uira in Maori) and Tiaka, and its sisters' were Kokopu-tapaeru and Tuna-apu.

There came two people, husband and wife, named Tairi-tokerau and Hui-te-roa, who were the parents of Rata-i-te-vao, and his elder brother I-te-rangiora.

The above two people came and prepared a fish-hook for the eel belonging to the gods Tangaroa and Tongaiti, that is Maoro. They shaped out the fish-hook and then fastened on a crab, as bait, with a *pukako*. * It was then the sisters of Maoro, the eel, said to their brother, “Do not eat of it, it is a bait.” But Maoro would not obey. Then said the sisters, “There are seven *pukakos* *; when you reach the seventh you will die.” The line and hook were let down into the water, and the bait was taken by Maoro, and when he reached the seventh *pukako*, he died.

* This word is not known to the translator. Possibly it refers to the extenders then used in fishing.

When Tangaroa and Tongaiti saw that Maoro was dead they were very angry, and they caused that water to burst out, which carried that land to the sea where the land and people were swallowed by the Toora, or whale—not one escaped.

I-te-rangiora and Rata went off to look for their parents, but their search was unsuccessful, they could not find them. They met a certain man named Ngana-oa, who asked them, "Where are you going?" "We are in search of our parents." He then said, "Let us go together. If you do not take me with you you will not find them, but if you do I will show you where they are." "Where are they?" He replied "In the belly of the whale!" Then they said, "Let us all go."

They all then went on to the ocean; where they saw the great opening of the whale; Ngana-oa went on and propped open the mouth into which they all entered and descended to the belly of the whale where they found that land and Rata's parents that had been swallowed away. Whilst they remained there they devised a scheme; they cut into the whale to give it pain, and when it felt it, it rushed on to the reef and there that fish died, whilst the parents of I-te-rangiora and Rata were saved, and remained in that land.

(The writer then quotes the Biblical story of Jonah and the Whale as being similar to this.)

No. 22.

E TUATUA KAI TANGATA I RAROTONGA.

NA ITIO I TATA, 1870.

E TUATUA teia no tetai tangata ka ano ka pou i te kai e te Ati-raui. Kua tapepeia a ia e, e keia:—

Kua akaputuputu te Ati-raui ki te ngai okotai; no to ratou uipaanga kua akakiteia e, kua pou te raui i te keia. Kua tapape tetai tangata no Mauke ki taua keia ra. Tera tona ingoa ko Tuatua. Kua takinaia mai taua tangata ra ki taua uipaanga ra; kua ui ratou a ia, "E, naau i keia te raui?" Kua akakite a ia e, "Kare!" Kua riri i reira te Ati-raui; kua takaikai i a ia ki te kaa kia piri, e kua taki a ia ki te ngai e tao ei. Kua aere i reira te tangata e tiki i te ve ei tau ei.

Ei reira taua tangata ra e tautopa ai ki tona atua, ki a Te Angi, "Te Angi e! Tai tika ora naau i aku. Ka mate au!" E reira to atua e uru ei ki roto i tetai vaine kia tatara i te kaa. Kia matara te kua oro taua tangata ra. Kua kapiki taua vaine ra ki te Ati-raui.

Kua ora ta kotou tangata!" Na taua vaine rai i tatara. Kua aere ai te Ati-raui; kua arumaki, e kua vaitata i te rauka. Kua kapiki kaou a ia, ki tona atua, "E Te Angi! Akamamā i a au kia kore au e rokoia!" I reiri tona atua e akamamā ai i a ia kia kore a ia e rokoia te Ati-raui.

Ina ra, kia tae ki te ānā, kua pati akaou ki tona atua kia akaora i ia, no te mea kua tae ki te ngai e mate ei a ia, "Akareia au, E Te Angi! Kia ora au!" Ei reira tona atua e akarere; kua ora taua tangata i reira ra. Kua oki te Ati-raui i reira, no te mea kua ora. Tera tana tuatua, "Kua tiaki tikai koe i aku, E taku atua!" Tera te tuatua opengo a taua tangata ra, "Otira oki, E taku atua! Naau ua ei ka ora ei au."

[TRANSLATION OF NO. 22.]

A CANNIBAL STORY OF RAROTONGA.

By ITO, 1870.

THIS is the account of a certain man who was very nearly eaten by the Ati-raui people. He was accused of being a thief:—

The Ati-raui all assembled together at one place; and on gathering together it was reported that their preserve (? of fruit, or pigs) had been isolated and stolen. A certain man from Mauke island, named Tuatua, was accused of the theft. The man was hauled before the assembly, where he was asked, "Was it you who stole from the preserves?" He replied that he had not done so. At this the Ati-raui people were very angry; they seized and bound the man with ropes, and then led him to a place where he was to be cooked. Then the men went off to gather firewood with which to cook him.

The prisoner now called on his god, Te Angi, to save him. "O Te Angi! Be gracious unto me and save me, for I am about to be killed." In this his god entered into a certain woman, who thereon proceeded to loosen the cords which bound him. When they were undone he fled. The woman then said to the Ati-raui, "Your man has fled!" It was she who had untied him. Then the Ati-raui all started off to chase the prisoner, but when they had nearly succeeded in catching him, the man again called on his god, "O Te Angi! Hasten my footsteps so that I may not be overtaken." His god complied with his prayer so he might not be caught by the Ati-raui.

Now when he arrived at a cave, the man again implored his god to save him, because he had now reached a place where he would probably be caught. "Cause me to disappear, O Te Angi! that I may live." This the god did, and so that man was saved. The Ati-raui returned

from there because the man had been saved. He said to his god, "You have truly guarded my life, O my god!" And the last word of that man was, "But, O my god! it was thee alone that saved me."

(This little story illustrates the one punishment for any serious offence used by all Polynesians, viz., death. A suspected individual has little chance when tried by those whom he was accused (rightly or wrongly) of having injured.)

(To be continued.)

POLYNESIAN LINGUISTICS: PAST AND FUTURE.

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[T is now nearly one hundred years since the first specimens illustrating the structure of any Polynesian language were published,¹ and after the long interval it may be of interest to take stock of our present knowledge of the languages, to review what has been done in recording them, and to point out spheres for future activity in their study.

Nearly all the principal languages of Polynesia are now illustrated by Grammars and Dictionaries, or at least by fairly comprehensive vocabularies.² In some languages there is also a growing literature both of native and foreign origin. In many, the Bible versions form a standard of grammar and a thesaurus of words. It may be said, generally, that those languages into which the Bible has been translated are most fully represented by linguistic investigations.

But the very important subject of dialectical variation has generally been lost sight of. It may of course be said that in the various groups of Polynesian islands the variations in language are very slight, and the tendency is to discard dialectical words in favour of those used in the written standard. But all the more is it necessary to record these exceptional words, as relics of an ancient form of speech which may throw light upon the history of the people. Such Polynesian words as:—*hakoi*, *morire*, *penu*, *kavake*, *komo*, *neki*, *paru*, *teke*,³ used in place of:—*tangata*, *fafine*, *ulu* or *upoko*, *marama* or *masina*, *vai*, *hi*, *ika* and *fua*, words which are well-nigh universal in Polynesian

1. The first elementary books in Tahitian were printed at Sydney in 1813 or 1814. The earliest is probably: *TE ABI NO TAHITI* (i.e., the a b of Tahiti). Sydney. (No date.) The first dated book was: *PARAU NO JESUS CHRIST TE TAMAIHI O TE ATUA; E NO TE MOU PIPI NONA*: (i.e., Teaching of Jesus Christ the Son of God, and of his disciples.) Sydney. Printed by G. Howe, 1814.

2. Foremost among these is the extensive collection by E. Tregear in the *Maori Polynesian Comparative Dictionary*.

3. These are the Paumotu for—man, woman, head, moon, water, fire, fish and fruit. The Maori representatives are:—*tangata*, *wahine*, *upoko*, *marama*, *wai*, *hi*, *ika* and *hua*.

speech, show that there is something below the language now in use. This view of such exceptional words is *strengthened* when we find similar instances among the Melanesian islands to the west.¹ It is *explained* when we come to the confines of Melanesia, and there meet with primitive languages which have retained structurally as well as verbally their original forms.²

But of still more importance for critical study is the investigation of those languages which lie on the borderland of Polynesia. Here on the west and north, Polynesians come into contact with alien peoples, and from the speech of these outlying colonists we may hope to learn something of the reasons, and perhaps also of the methods by which the innumerable languages of the Indo-Pacific Ocean, from Madagascar, throughout the China Seas and North Pacific, show everywhere and indisputably, a common element of likeness to the Polynesian tongues. I have said indisputably, because there is throughout the whole region just named an obvious likeness of many words, which require for their comparison no straining of phonetic rules, which pass from island to island, with no great gaps between, and thus proclaim, in this enormous range of languages, something at least, of a common element.³

The starting point of an enquiry into the relationship of the Ocean languages is a problem which presents itself at the outset, but appears to be of very simple solution. We may compare languages on the extreme boundaries of our field of enquiry and meet with more or less success in finding agreements or contrasts, but the absence of intermediate languages may obscure, vitiate, or nullify our conclusions. A word like *bugsai* may not be recognised as the Maori *hoe*, paddle, nor *sandry* as the Maori *taina*, but intermediate languages in which the former appeared as *busai*, *bosai*, *bose*, *vohe*, and the latter as *tsaadi*, *tasi*, *tahi*, *tai*, would not only illustrate but confirm the connection.

But the possibility of error in comparison and deduction may be greatly lessened by starting with a well defined and homogeneous group, and proceeding thence in concentric rings, until the utmost boundary of the language field is reached. Such a homogeneous area is presented by the languages of Polynesia Proper, that is by those of the islands from Hawaii to New Zealand and from Lord Howe Island to Easter Island. The distribution and variation of these, form the first stage of inquiry. The next stage will be the study of the languages on the Polynesian borderland, that is, on the verge

1. Cf. Codrington. *Melanesian Languages*, pp. 53-100.

2. Cf. Ray. *Report of Cambridge Expedition to Torres Straits*. Vol. III pp. 519-521.

3. In another section of this paper I have given some examples of words which are current throughout the whole region.

Polynesia west and north-west; for on the north and east there is no apparent connection with the American Continent.¹ Along the borderland there are languages which are without a doubt Polynesian, but yet are unintelligible to Polynesians, either through strange grammar or strange words. And these Polynesian tongues are sometimes spoken by people who are by no means Polynesian in race, custom or tradition. In this borderland we may study the connection of the Polynesian with other people,—Melanesian, Papuan or Micronesian.

Beyond the Polynesian border there opens out in one direction the study of the Melanesian, in another the Micronesian. The first leads to Papuan, the second to Indonesian and Indo-Chinese regions.

In following papers I propose to submit material towards a better knowledge of the languages of the Polynesian borderlands. The present paper concludes with: (1) A summary statement of our present knowledge of the Polynesian languages; and (2) Some examples of words used throughout Indonesia, Micronesia, and Melanesia which are current in Polynesian.

I. A LIST OF POLYNESIAN LANGUAGES.

(a) *Languages of Polynesia Proper.*

In the following list I give the names and localities of all the Polynesian languages hitherto recorded, with the principal authorities for them. Some of the latter exist only in manuscript, some are now superseded by more recent authority.²

LANGUAGE.	DIALECT.	REGION.	AUTHORITY.
1. Rapanui or Waihu		Easter Island	Geissler, Oster Insel, 1883. v. Thomson, Report of National Museum, Washington, 1891. v. H. Roussel. Le Muséon. IX. Louvain. v.
2. Mangareva		Gambier Island	E. Tregear. 1889. D. Essai de Gram., Paris, 1908. G.
3. Rapa		Austral Islands	H. Hale. United States Ex- ploring Expedition, 1846.
	Rimatara	Do.	G. Friederici, Mitt. d Ver. f. Erdkunde, Leipzig, 1911. W.
4. Paumotu or Tuamotu		Low Archipelago	E. Tregear, 1895. D. G. Fried- erici, Mitt. d Ver. f. Erd- kunde, Leipzig, 1911. v.

1. For a discussion of this point, cf. H. Hale. Was America peopled from Polynesia? International Congress of Americanists, Berlin, 1890.

2. G. = Grammar. G.N. = Grammar Note. D. = Dictionary. W. = Words. T. = Text. N. = Numerals.

LANGUAGE.	DIALECT.	REGION.	AUTHORITY.
Uvea		Wallis Island	Dictionnaire Latin-Uvéan. 1886. d. Rev. Coloniale, Paris. 1847. v.t.
Futuna		Hoorn or Horne Island	P. Grézel. Dictionnaire, 1878. d. P. Grézel. Revue Linguistique 1877. g.
	Cocos Island		Des Brosses. Hist. de Naviga- tions, 1756. v. A. Dalrym- ple, Coll. Voyages, 1770-71. v.
Tonga		Friendly Islands	Chevron. Langue de l'archépel tonga, 1887. g. West. Ten Years in Polynesia, 1865. g. S. W. Baker. g.v.*
	Mayorga	North-east of Friendly Islands	Mourelle. 1781. In Mars- den's Misc. Works, 1834. v.
Maori		New Zealand	Williams. 1871, g.d.
	Rarawa	North of Kaitaia	Tregear. Compar. 1891. d.
	Ngapuhi	South of Kaitaia	Kendall. 1820. g.
	Waikato	Between Point Rodney and Tau- ranga on E., and Kaipara and Mokau on W.	Maunsell. 1842. g.
		Bay of Plenty	Do.
		East Cape	Do.
	Taranaki		Do.
	Taupo		Do.
	Rotorua		Do.
	Ngatitoe		Do.
	Kaitahu	South Island	E. Shortland. Southern Dis- tricts, 1851. v.
Moriori		Chatham Island	E. Tregear. Maori Comp. D., 1891. w.†

(b) Languages of the Polynesian Borderlands.

LANGUAGE.	DIALECT.	REGION.	AUTHORITY.
Uvea		Part of Uvea Is. in Loyalty Group, North of New	

* We may add, "Dictionnaire Toga-Français, et Français-Toga-Anglais" par les Missionnaires Maristes. Paris, 1890.—EDITOR.

† Also, "A Moriori Vocabulary," by S. Deighton, R.M. Govt. Printer, Wellington, 1889.—EDITOR.

LANGUAGE.	DIALECT.	REGION.	AUTHORITY.
		Caledonia	S. H. Ray. MSS. g.n. v.
Aniwa		Aniwa Is., South New Hebrides	S. H. Ray. Jour. Anthro- Inst., 1888. g. S. H. Ray. MSS. v.
Futuna		Futuna Is., South New Hebrides	Rev. W. Gunn in D. Macdonald South Sea Languages, 188 g.v.
Mele and Fila		Island in Havannah Harbour. Efate, New Hebrides	G. Turner. Samoa, 1884.
Mai		Three Hills Island, North of Efate, New Hebrides	S. H. Ray. Jour. Roy. S. N.S.W., 1893. v. S. H. Ray. MSS. g.n. v.
Taumoco		Duff Island	Quiros. Zaragoza.
Nukapu		Swallow Islands	Markham. Jour. Roy. Geo- Soc., 1872.
Tikopia			D'Urville. Voyage de l'Aste- labe. v. Durrad. MSS. .
Mami		Swallow Islands	D'Urville. Voyage de l'Aste- labe. n.
Fileni			Codrington. Melanesian Lang- 1885.
Anuta		Cherry Island	Markham. Jour. Roy. Geo- Soc., 1872.
Liueniua		Ongtong Java, Lord Howe Is., Solomon Island	Woodford. Naturalist and Head-hunters. 1890. Man. 1906. 89. v. Thilenius. Nova Acta. Ha- Bd. 80. 1903. t.
Tauu		Mortlock or Mar- queen Island	Do. do. w.
Nukumanu		Tasman Island	Do. do. w.
Nuguria		Abgarria or Fead Island	Do. do. g.n. v.
Sikaiana		Stewart Island, Solomon Group	Do. do. t. w. Cheyne. Description of Islands in the West Pacific, 1852. 2. C. M. Woodford. Man., 19 v.
Mo-iki		Bellona Island, Solomon Group	S. H. Ray. Zeitschrift afrik. u. ocean. Sprach. g.n. v. Drew. MSS. v.

LANGUAGE.	DIALECT.	REGION.	AUTHORITY.
Moava		Rennel Island, Solomon Group	C. M. Woodford. Man. 1907. 24. w. n.
Nukuoro		200 miles South of Mortlock Group in Micronesia	F. W. Christian. Jour. Poly. Soc., 1898. v.
Tokelau	Fakaofu	Bodileh Island, Union Group	H. Hale. U. S. Exploring Expedition, 1846. G.N. v. G. Turner. Samoa, v
	Vaitupu	Tracey Island, Ellice Group	H. Hale. U. S. Exploring Expedition, 1846. G.N. v.
	Funafuti	Ellice Island, Ellice Group	Sollas. MSS. v.

(c) *Comparative Works.*

- H. Hale.—United States Exploring Expedition. Philology. Philadelphia, 1846.
- S. Ella.—Dialect Changes in the Polynesian Languages. (Journal Anthropological Institute, 1899.)
- G. Pratt.—A Comparison of the Dialects of East and West Polynesian. Journal Royal Society, New South Wales, 1886.)
- J. Cook.—Voyage towards the South Pole. London, 1777.
- W. Marsden.—Miscellaneous Works. London, 1834.
- E. Tregear.—The Maori Polynesian Comparative Dictionary. Wellington, N.Z., 1891.
- W. Churchill.—The Polynesian Wanderings. Washington, 1911.
- K. v. d. Steinen.—Globus, 87.
- A. Maas.—Zeitschrift für Ethnologie. 37.
- F. Soulier.—Revue de Linguistique, 39, 40.
- L. G. Seurat.—(Natural History) Revue de Linguistique, 39.

(d) *Scripture Translations.*

Nukuhiva.	Niue.	Maori.
Hawaii.	Samoa.	Aniwa.
Tahiti.	Tonga.	Futuna.
Rarotonga.		

II. SOME WIDELY-SPREAD POLYNESIAN WORDS.¹

1. Bird, fowl.

Malagasy, *man* (in names of birds and bats); ² Sumatran Islands, *manu*; Sumatra, *manumanu*, *meno*, *manok*, *mano*; Malay, Java, *manuk*; Lesser Sunda Islands, *manu*; Moluccas, *manu*, *malu*; Celebes,

1. The languages are not specifically named in this list, as some hundreds of entries would be required. "Sumatra, *manumanu*," means that some Sumatran languages have *manumanu*, etc.

2. As, e.g., *man-avi*, bat, bird of evening.

maluo, manuk; Borneo, *manuk, manok*; Philippines, *manok*; Formosa, *mampa*; ¹ Micronesia, *manu, mwon*; Netherlands New Guinea, *mān*; German New Guinea, *man, manu, ming, men, ma*; British New Guinea, *manu*; Solomon Islands, *manu, malu*; Central Melanesia, *manu, man, mon, men*; North New Hebrides, *manu, nanu*; South New Hebrides, *man, menok*; Loyalty Islands, *meno*; New Caledonia, *manik, meni, mali, menu*; POLYNESIAN, *manu*.

2. Coconut.

Malagasy, *nihu*; ³ Sumatran Islands, *ba-nio*; Sumatra, *nyiu, nyiwi, nyiu, necoh, nyeo*; Malay, Java, *nyu, nyur, nyuh*; Lesser Sunda Islands, *niu, nio, nyiu, nyur*; Moluccas, *nirul, nier, niwel, niur*; Celebes, *nyu*; Borneo, *nio, nyiak, niog, niui*; Philippines, *niyu, niur*; Micronesia, *ni, lu*; Bismarck Archipel., *niu*; German New Guinea, *nip, niu, nihu*; Netherlands New Guinea, *nau*; British New Guinea, Solomon Islands, Central Melanesia and Northern New Hebrides, *niu*; Southern New Hebrides, *neaing*; Loyalty Islands and New Caledonia, *nu*; POLYNESIAN, *niu*.

3. Cry, weep.

Malagasy, *tany*; Sumatra, *tangis*; Malay, Java, *tangis*; Lesser Sunda Islands, *tanis, tani, tangi*; Moluccas, *tane, tatane, kane*; Celebes, *tasengesenge, tangi*; Borneo, *tangis*; Philippines, *tangis, tangit*; Formosa, *m-angis, m-angi*; ⁴ Micronesia, *tang, tung, songisong*; Netherlands New Guinea, *kianes*; German New Guinea, *tang, ting*; Bismarck Archipel., *tangi*; British New Guinea, *tai*; Solomon Islands, *tangi, angi*; Central Melanesia, *tangi*; North New Hebrides, *tang, teng, ting*; South New Hebrides, *taing*; Loyalty Islands, *tengi*; New Caledonia, *teni, tiri*; POLYNESIAN, *tangi, tangisia*.

4. Die, dead.

Malagasy, *maty*; Sumatra, *mati, mate*; Malay, Java, *mati*; Lesser Sunda Islands, *mati, mat, mate, made, matain*; Moluccas, *mata, mati*; Celebes, *mate, matoi*; Borneo, *mati, mate*; Philippines, *mate, mati*; Formosa, *mathai, macha*; Micronesia, *mij, matai, mishi, mate*; Netherlands New Guinea, *mar*; German New Guinea, *mit*; Bismarck Archipel., *mat, mait, mer*; British New Guinea, *mate, make, matse*; Solomon Islands, *mati, mate, mat, mae*; Central Melanesia, *mate, mat*; North New Hebrides, *mate, mare*; South New Hebrides, *mas, mis*; Loyalty Islands, *mech, mok*; New Caledonia, *mach, mate, mati*; POLYNESIAN, *mate*.

5. Dig.

Malagasy, *hadi, hali*; Sumatra, *ngali, koli*; Malay, Java, *gali*; Lesser Sunda Islands, *gali, ngari, gali*; Celebes, *kali, gali*; Borneo,

1. Probably *man-mapa*, flying animal.

2. *I.e.*, Fiji and Banks' Island.

3. In this list Malagasy *o* is written *u*.

4. *M* is a verbal formative. Cf. Malay, etc., *mangis* from *tangis*.

gali, kali, kadi; Philippines, *kalut, kali*; Formosa, *kari*; Micronesia, *kili, wir, kena*; Bismarek Archipel., *kal, kir, kirai, kili*; German New Guinea, *ne-el, na-el, keil*; British New Guinea, *gari, keri, gei*; Solomon Islands, *geli, eli, eri*; Central Melanesia, *keli, gil*; North New Hebrides, *gili, kili, kiri, gali, gele*; South New Hebrides, *eri, il*; Loyalty Islands, *hin*; New Caledonia, *ini*; POLYNESIAN, *kari, 'eli*.

Ear.

Malagasy, *tadiny*; Sumatran Islands, *kaliha, talinga*; Sumatra, *talinga, telingo*; Malay, Java, *talinga*; Lesser Sunda Islands, *tnine, ngiloa, tilun, inga*; Moluccas, *tarina, talina*; Celebes, *talinga, talinge*; Borneo, *telinga, tulinga, klingah*; Philippines, *talenga, tainga, alongan*; Formosa, *charina, tangira, sangira, darina*; Micronesia, *longa, taning*; Bismarek Archipel., *talinga, kangela*; German New Guinea, *talinga, tanga, teni, tinlan, tenya, tingri*; British New Guinea, *ia*; Solomon Islands, *talinga, karinga, alinga*; Central Melanesia, *alalinga*; North New Hebrides, *salinga, tiline, selingo, telinga, alalinga*; South New Hebrides, *teline, telungo, tikga*; Loyalty Islands, *ikonyen, knangenyne*; New Caledonia, *jenin*; POLYNESIAN, *talinga, talinga, taria*.

Eye, face.

Malagasy, *masu*; Sumatran Islands, *mata, ebaka*; Sumatra, *mata, mata*; Malay, Java, *mata*; Lesser Sunda Islands, *mata, mada*; Moluccas, *mata, maa*; Celebes, *mata, mata*; Borneo, *mata*; Philippines, *mata*; Formosa, *mata, macha, muchen, nasa*; Micronesia, *mata, maj, mej, mat*; Netherlands New Guinea, *mga*; Bismarek Archipel., *mata*; German New Guinea, *mata, mala*; British New Guinea, *mata*; Solomon Islands, *mata, maa*; Central Melanesia, *mata, matai*; North New Hebrides, *mata, meta, mira, meti*; South New Hebrides, *mta*,¹ *mti*;¹ Loyalty Islands, *mek*,¹ *takan*;¹ New Caledonia, *ma, me*;¹ POLYNESIAN, *mätä maka*.

Fear, frighten.

Malagasy, *tahutra, matahutra*; Malay, Java, *takut*; Lesser Sunda Islands, *ka-takut, dahu, taku, makaiku, meda'u*; Moluccas, *matau*; Celebes, *mataku*; Borneo, *takut, matakut*; Philippines, *takot*; Micronesia, *majak, mijok*; Netherlands New Guinea, *mkaik*; German New Guinea, *ta-matat, tate, mata'*; British New Guinea, *matauta, makau, matausi*; Solomon Islands, *matagu*; *mataku, maahu*; Central Melanesia, *matagtag*; North New Hebrides, *mataku, mitaku, metoh, merou*; South New Hebrides, *mtag*; Loyalty Islands, *öt*; POLYNESIAN, *mätäkü*.

Fruit.

Malagasy, *vua*; Sumatran Islands, *ehua*; Sumatra, *buwah, boh, bua*; Malay, Java, *buwah, owoh, woh, hoh*; Lesser Sunda Islands, *wu, fuan, ua, boa, bu, wo, wuwa*; Moluccas, *hua, bua*; Celebes, *woa, wua, bua*,

1. Found as part of compound words for "eye" or "face."

3. Night.

Malagasy, *bunuka*,¹ *vuni*; ² Sumatran Islands, *bangi*; Sumatra, *ongien*; Malay, Java, *bungi*, *wengi*, *wongi*; Celebes, *bangi*, *wunni*, *wingi*, *wengi*; Philippines, *bangi*, *bengi*; Formosa, *buni*, *hinien*, *omhom*, *büni*; Micronesia, *ebong*, *pong*, *bung*, *bong*; Bismarek Archipel., *bung*; German New Guinea, *ong*, *boh*, *ambang*, *mbong*, *bo*, *pung*, *pon*; British New Guinea, *boni*, *bogi*, *boi*, *poogi*; Solomon Islands, *bongi*, *ongi*; Central Melanesia, *kwong*, *mbongi* *kweng*; North New Hebrides, *wong*, *bong*; South New Hebrides, *ping*, *ben*, *poing*; Loyalty Islands, *ong*; New Caledonia, *mo*, *ngen*; POLYNESIAN, *pō*, *pōngia*, *pongisa*.

4. Paddle.

Malagasy, *vei*, *vui*; ³ Sumatran Islands, *eqji*; Sumatra, *borsi*, *bërsih*; Malay, Java, *bosoh*; Lesser Sunda Islands, *busi*; Celebes, *bite*, *bosoi*, *isi*, *wise*; Borneo, *besai*; Philippines, *bugsai*, *bogsai*; Micronesia, *poe*, *ue*, *bue*; Bismarek Archipel., *wo*; German New Guinea, *pose*, *bot*, *heo*, *ee*, *fe*, *aus*, *eis*; British New Guinea, *hode*, *rose*; Central Melanesia, *wodhe*, *wose*; North New Hebrides, *wos*, *wohe*, *vohe*, *bos*, *pos*; South New Hebrides, *vea*, *hev*; Loyalty Islands, *ihuji*; POLYNESIAN, *hoe*, *foe*.

5. Sea, lake, saltwater.

Malagasy, *tasi*; Sumatran Islands, *nasi*; Sumatra, ; Malay, Java, *tasik*, *tasi*; Lesser Sunda Islands, *tasi*, *tase*, *tahik*; Moluccas, *tasi*, *asiol*; Celebes, *tasik*, *tasiy*, *tasi*; Borneo, *tasik*, *tahik*, *tisik*; Philippines, *asik*; Formosa, *sassi*, *anas*; Micronesia, *jet*, *set*, *tari*; Netherlands New Guinea, *sasin*; Bismarek Archipel., *ta*, *tai*, *das*; German New Guinea, *te*, *sies*; Solomon Islands, *tasi*, *tahi*, *asi*; Central Melanesia, *as*, *tadhi*, *sasi*; North New Hebrides, *tas*, *tasi*, *tahi*, *ras*, *tes*, *tis*, *sahi*; South New Hebrides, *tasi*, *tahi*; New Caledonia, *tio*, *ntyō*; POLYNESIAN, *tāi*.

6. Stone.

Malagasy, *vatu*; Sumatran Islands, *pakupaku*; Sumatra, *batu*, *batee*; Malay, Java, *watu*, *batu*; Lesser Sunda Islands, *watu*, *fatu*, *batu*, *wadu*; Moluccas, *hatu*, *hatul*, *haul*, *batu*; Celebes, *watu*, *batu*, *botu*; Borneo, *batu*, *botu*; Philippines, *batu*, *bato*; Formosa, *batu*, *fwatu*, *bato*, *wäto*; Micronesia, *eot*, *aju*, *vas*, *ati-pa*; Bismarek Archipel., *wat*, *mper*; German New Guinea, *bati*, *pat*, *pa*, *et*, *at*; British New Guinea, *vaku*, *vau*, *eu*, *bau*; Solomon Islands, *vatu*, *patu*, *hau*, *heu*; Central Melanesia, *batu*; North New Hebrides, *vatu*, *fatu*, *thatu*, *vesu*, *vat*, *vet*, *vit*; South New Hebrides, *rat*, *hat*; Loyalty Islands, *veto*, *ete*; New Caledonia, *paik*, *vi'u*; POLYNESIAN, *fatu*, *whatu*, *po-whatu*.

7. Star.

Malagasy, *vasi*, *kintani*; Sumatran Islands, *dofi*; Sumatra, *bintang*; Malay, Java, *bintang*; Lesser Sunda Islands, *ptune* *kfon*, *fitu*; Celebes,

1. Lit. a covering. 2. Lit. to be hidden. 3. Lit. act of paddling: *fi-vui*, *fi-vei*, a paddle.

witung, etc, bituwe; Borneo, *bintang, bituen, bituhing*; Philippines, *bitui*; *bituon, bitun*; Formosa, *bitul, atior*; Micronesia, *uju, itoi*; German New Guinea, *biti, pitum, patue, batui, uti*; British New Guinea, *hisiu*; Solomon Islands, *veitugu, vitugu, figu, heu*; Central Melanesia, *vitu, vi*; *veji, hefu, vu*; North New Hebrides, *vitui, visiu, erue*; Loyalty Islands, *okhu, wa-dhekol*; New Caledonia, *vio, pidu*; POLYNESIAN, *fetu, etu, whet*

(To be continued.)

THE TAHITIAN VERSION OF THE NAMES RA'ATEA AND TAPUTAPU-ATEA.

BY MISS TEUIRA HENRY.

RA'ATEA was first named Ha-vā-i-i (invoked-space-that filled, gradually pronounced Havai'i, short), as it was believed to have been the centre of creation, all other lands afterwards developing round it; and Opoa became the seat of the gods, where the great *marae* was built by the first royal family, who sprang from the gods, and which they named Feoro, from Tini-rau-hu'i-mata-te-papa-o-feoro. Myriads-who-engraved-the-rocks of Feoro; can this mean the Egyptian Pharaoh?). It was dedicated to the supreme god, Ta'aroa (unique or quite-apart), who required no human sacrifices.

Standing in the ground close up to the right side of this *marae*, is a group of eight low stone slabs, called Ofa'i-manava (memorial stones), which were placed there in the dim past, to record the reign of eight successive kings of Opoa, and they have stood there to the end of monarchy as symbols of royalty.

After the demise of the last of these kings, was born the warrior god, 'Oro-taua, god of war. It was said he was the son of Ta'aroa and Tina-tu-a-uta, a demi-goddess; and to him his father gave, as his dominion, the air and earth, and the great *marae* as his home, which was then called Vai-'otaha (water-of-the-man-of-war-bird), because the 'Otaha was the earthly shadow of 'Oro, and the water meant human blood.

Soon, 'Oro became a powerful, cruel god, and delighted in human sacrifices and in decorating his *marae* with the skulls of his slain foes.

Then there arrived at Vavau, afterwards called Porapora, a prince from Rotuma, north of the Fiji group, named Te-fatu (the-lord), who brought with him a sacred stone from his *marae*; and he was well received by the royal family of Porapora and there married a princess named Te-'ura (the redness), in honour of which union they built a new *marae*, placing Te-fatu's stone at one front corner, and one for Te-'ura, from the royal Porapora *marae*, at the other, thus combining the royal house of Rotuma with that of Porapora, for which reason they named the new *marae* Fare-rua (two-houses), making it a seat of royalty as great as the parental *marae*s of the two families.

Of Te-fatu and Te-'ura were born two sons, named Mārō-te-ti (persistent-thousands) and Te-vae-a-ra'i (divider-of-the-sky), two men that stand high in Porapora history, especially the former, who became instrumental with his father in establishing the Hau-faa-taa aroha (friendly-alliance) among islanders, extending from central Polynesia to New Zealand.

Under the Friendly Alliance, all the islanders east of Havai'i were called Te-ao-uri (dark-land), and those west were named Te-ao-tea (light or white land), while Havai'i, being the leader in the civilization, was named Uri on her eastern side, and Tea on the west, which names became blended together for the whole thus, Uri-e-tea (dark-and-light), corrupted later by some into 'Iore-tea (white-land). Then was dropped the old name Havai'i.

In those days they sang in the following strain concerning the circumstance:—

Na niā Te-ao-uri
Na raro Te-ao-tea
E to roa te manu e
E hi'o i te hiti o te rā

Above (east) is dark-land
Below (west) is light-land
All encompassed by birds
As they look towards the rising sun

Representatives from all the Islands of the Alliance met periodically at Opoa for mutual instruction and edification; and with them they brought presents for the royal family and priests, and many sacrifices human and otherwise, as offerings to 'Oro and his guests (numerous other gods invoked to be present), and then his *marae* received the name of Taputapu-atea (sacrifices from abroad), which it has always since been called.

The name Ra'iatea was derived from the union in marriage of a Ra'iatean princess named Ra'i and a Tahitian prince named Atea shortly before the dispersion of the people of the Friendly Alliance from Opoa, when the Alliance came to an end, and the name Uri-e-tea, with it.

In regard to the name *Hina*, there were in former times a great many women so called, notably, the demi-goddesses, Hina-mahua-tua-mea (gray-mitigator-of-many-things), the wife of Ti'i the first man mentioned; Hina-tua-uta (gray-standing-inland), the mother of Oro, before mentioned; Hina-tu-a-tai (gray-standing seaward), Hina-tu-a-rai (gray-standing east), Hina-tu-a-raro (gray standing west), and Hina-i-aa'e-i-te-ava'e (gray-who-stepped-into-the-moon), sister of Rū.



NOTES AND QUERIES.

229] A Wonderful Feat of Swimming.

I notice in a late number of the Journal you give an account of a splendid swim performed by a woman named Rau-o-te-rangi, daughter of Matoha, from Kapiti Island to the main land. I should like to tell you of a still greater performance related to me by H. T. Whatahoro some two or three years ago. A Wairau man, of the Ngai-Tahu tribe named Whakarua-tapu, in order to save his life, performed the extraordinary feat of swimming across Raukawa or Cooks Straits. After Te Rauparaha returned from his Kaiapohia exploits, he attacked the people of Wairau, and among the captives this chief carried to the North Island in his canoe was a man named Whakarua-tapu. When near the coast of the North Island Te Rauparaha ordered Whakarua-tapu to kill his own daughter, a child of about nine years old, but the father, anticipating the old cannibal's intentions, flung his daughter into the sea. Highly indignant at his order being disobeyed, Te Rauparaha endeavoured to kill Whakarua-tapu with his hatchet, but that individual jumped overboard, and, by swimming and diving, easily out-manceuvred the king canoe, so that Te Rauparaha was unable to catch him. In the meantime the child was lost. As soon as the canoe left, Whakarua-tapu made for the shore, but, fearing death from Te Rauparaha's people, he changed his mind, turned round and made for his own land, which by floating and swimming he eventually reached, landing in the vicinity of the entrance to Queen Charlotte Sound.

Whatahoro told me this was an absolute fact—and he has often spoken to the man himself—whom he describes as very big and powerful, and the only part of his statement that is hard to credit is that Whakarua-tapu only died about eleven years ago, which would make him nearly 100 years old.

T. W. DOWNES.

Whatahoro confirmed this story to us quite recently. The narrowest part of Cooks Straits is a little over ten miles in width, and it is there subject to currents of very great strength and the sea is nearly always very broken and rough, more so than most parts on the coast.—EDITOR.]

230] Note on Noa, as a *bona-fide* Polynesian Name.

Allow me first to congratulate the Society on the immense value of the legend of Tawhaki sent from Tahiti. It is an absolutely priceless possession.

Next, permit me to call attention to a detail which corrects a faulty observation of my own; a sermon in itself, not so much against hasty conclusions as for refusal to accept what seems absolutely obvious until exhaustive enquiry has been made.

On page 667 of my "Maori-Polynesian Comparative Dictionary" I give a Maori genealogy collected by Major William Mair. In this he stated that Noa was the father of Hema, and I called attention to this saying that it was a perversion of missionary teaching, arising from the Biblical Hema (Shem) being the son of Noah.

Now, by this Tahitian legend, it is plainly proven that the genealogy was perfect, since the Tahitians state that the name of Hema's father was Noa, and fully, Noa-huruhuru.

This is a magnificent vindication of the reliability of Polynesian legend.

Before leaving the subject I may point out that the name "Noa" appears about this period in the genealogy of Pa, the chieftainess of Takitumu, Rarotonga. (See Vol. I. Journal of the Polynesian Society, p. 25.)

EDWARD TREGHAR.

[The probability is that Noa was a second name of Kai-tangata who, according to numerous genealogies of Maori, Hawaiian, and Rarotongan, was the father of Hema.—EDITOR.]



PROCEEDINGS.

POLYNESIAN SOCIETY.

THE COUNCIL met at the Library on the 25th June, 1912, when there were present: The President, and Messrs. W. W. Smith, J. H. Parker, and W. L. Newman.

Correspondence was read and disposed of. Among the letters were two from American Institutions asking to exchange publications with ours, which the Council were obliged to decline with regret, as it is desired to confine our library to subjects bearing on ethnology and kindred sciences alone.

The following new members were elected:—

Mrs. Lillian T. Fisher, 560, Hancock Street, Brooklyn, N.Y., U.S.A.

W. D. Westervelt, Honolulu, Hawaiian Islands.

A. R. Ryder, M.A., High School, New Plymouth.

Papers received:—

Sundry Maori notes, traditions, etc., from G. H. Davies.

Note on Noa, as a *bona-fide* Polynesian name, E. Tregear.

Polynesian Linguistics, Part I., Sydney H. Ray, M.A.

Ein Beitrag zur Kenntniss in Samoa, J. Henneger.

The usual list of publications received since last meeting was read.



NGA WHAWHAI O MOKAI-PATEA.

TE HEKE A WHITI-KAUPEKA.

[No. 1.]

Omahu, Oketopa, 1880.

KO Whiti-kaupeka te tangata i haere mai i te Rawhiti, e haere ana ki te kainga o tona tipuna, o Punua, ki Patea. Noho rawa atu a Whiti-kaupeka ma i Mohaka. E wha nga pa i nohoia e ratou; nga ingoa o nga pa ko Te Rou-iti, Te Rou-rahi, ko Pu-rere-nui, ko Pu-rere-iti. Ko te iwi nona aua pa ko Ngati-Maruiwi, ko Ngati-Tu-papa-rangiora, ko Ngati-Maru-wahine. Na tera tipuna oku i patu, na Rereao. Ko Whiti anake te māna ki era whenua, ki Mohaka ma.

Ka tikina mai e Pare-tuiri, tahaetia ana nga rua-perei, kumara, haro, i te po. Kei te moe a Whiti ratou ko tona iwi; oho rawa ake i te moe kua pau katoa nga kai te tango ki tona pa. Katahi ka tikina atu ka whawhaitia, ka mate a Pare-tuiri.

Ka whakaeke mai a Taringa ki te ngaki i te mate o Pare-tuiri; kaore a Whiti i mate, haere ana ia ki Patea. Ka ngau te mate o Pare-tuiri i te ngakau o Tu-wharetoa; ka tikina mai he ara ke, na Rangipo, ko Tu-makau-rangi, he kohuru. Ka tikina atu e Ngati-Whiti ki Taupo, ko Te Iwi-kinakia ka whawhatia, ka mate ko ia. Ka rapua iho te riu ki te kumara, kainga ake ka pau. Kaore i ea tera mate.

Na, i te takiwa i a Te Rangi-tua-matotoru raua ko Te Ua-mai-rangi, ka haere mai a Puru-aute ki te mahi tahae i nga kai o aua whenua. Kaore i te mohiotia he tangata kei reira; i haere noa atu a Te Ua-mai-rangi, ka tae ki Taupo ka ki mai a Te Rangi-tua-matotoru, "E Ua! ka pau nga kai o o whenua i te kuri-tawao." Haere tonu ano a Te Ua-mai-rangi ki Putauaki, ko tetahi iwi hoki tera ona. Noho ana a Te Ua-mai-rangi, a taka atu te tau ki reira e noho ana, ka hoki mai ki Here-taunga nei.

Ka haere te ope a Te Ua-mai-rangi ki te toro i ona whenua i Nga-ruroro ma, ka kite i a Puru-aute me tona iwi e noho ana; ko Te Ngutu-huia te ingoa o to ratou kainga i noho ai. Ka turia ki te pare-kura, ka hinga hokotoru topu o taua hapu, pau katoa. Ko Purua i whakaoratia e Te Ua-mai-rangi; i toretorea te upoko o Purua, ka rongoatia nga pakaru o te upoko o Purua; no te oranga katahi ka tukua atu kia haere ki Taupo. Ko ana uri tenei, ko te iwi nei.

[No. 2.]

Na Moko-tuaiwa raua ko Ngati-Hotu tenei whawhai. Ko te take o ta raua whawhai ko Hine-rangi, te tamahine a Whatu-mamoa, ka riri i ke i a Rongo-mai-puku, na kona i riri ai a Hotu. Ko Hotu raua Whatu-mamoa nga tangata nona nga whenua nei, a Heretaunga te patu ki Patea, a, Taupo ra ano.

Ka patua e Hotu a Rongo-ma-tāne, te tungāne o Hine-rangi. Katahi ka hui nga iwi katoa ki te patu i a Ngati-Hotu, ka patua a Moko-tuaiwa raua ko Orotu a Ngati-Hotu, ka mate ki Puke-nikau, Kai-whanawhana. Te tuarua o nga pakanga, ka mate ki Tautara nui-a-Whanga. Te tuatoru o nga parekura ka mate ki Totara-maui. Te tuawha ka mate a Ngati-Hotu ki O-tama-kura. Ka haere tonu i te whawhai me te whakatauki a Moko-tuaiwa mo aua whenua, māia katoa aua whenua. Te tuarima o nga parekura ko Pae-tutu, ko Ngapukaramu. Te tuaono ko Hakoro-pera—ka pau katoa a Ngati-Hotu. Ka waiho kia ora ana te morehu hei mokai, ko Tari-nuku, na Ko-au-pari i whakaora, ara, na toku tipuna.

Na Tu-whare-toa ki Taupo i patu ai taua iwi ano, i a Ngati-Hotu.

[No. 3.]

Ko Rua-te-kuri raua ko Tawhao; he tango i Patea. Ka kite taua iwi i a Tama-pou, ka patua iho, ka mate hei kai ma ratou. Tera a Tu-te-mohuta raua ko tana wahine ko Hine-moe-hau; ka tae mai raua ki Heretaunga nei i te po. Ka ki atu a Taraia ki tona hungawhaka, “E Koro! Kaore koe i kite mai i te heke o Rua-te-kuri raua ko Tawhao?” Ka ki atu te hungawhaka, “Kaore maua i kite.” Ka ki atu a Taraia, “Haere e hoki! He heke tango i o whenna.” I te ata hui atu ana a Tu-te-mohuta; tae rawa atu raua ki Te Papa-a-Tari-nuku e tuhera ana te umu i taona ai a Tama-pou. Whaia tonutanga e raua ka kite ano raua i taua iwi ko Manga-te-weka. Ka karanga mai ka Taraia ka mea, “E noho i konei, mo te ata ka haere ai korua. Ina hoki i te po; e kore korua e tae.” Ka poua te taiaha a Tu-te-mohuta, ka mea, “He tipua tahito tera e tu nei, me he tai e kato ana aku waewae.” Katahi ka rere, tu noa mai i tetahi taha o te awa. He awa kino; ka apiti, aua iho te hohonu. Ka haere a Tu’, ka tae ki te kainga noa mai ai. Ka tae katoa atu taua iwi ki O-hinga-iti, katahi ka turia atu te parekura, ka mate taua iwi.

[No. 4.]

Ko Te Heuheu—he tango ano i Patea. Kua mate a Te Au, te wahine rangatira, he tuahine ki a au, he kokā ki a Renata. Muri i te katoa ka whakaeke nga iwi o Te Heuheu ki te tango i Patea. Na Te Taenaki ka kawea mai ki Patea noho ai; kaore he kupu a Ngati-Whiti, kore raua

tu. I Whanganui a Tuki-awha; hoki rawa mai e noho ana taua eke i Matuku. Katahi ka peia e Tuki-awha; ka rere taua heke, oho rawa atu i Otara. Ka mahi a Pirimana ma, kaore i rere. Ko Renata i a Nga-Puhi; no te taenga mai a Renata ka whawhai raua ko Te Heuheu i Te Awa-hou. Ka whakamutua e Te Heuheu tana tohe i Patea, ka mau taua whenua i a Renata.

[No. 5.]

Ko Tawhara raua ko Kerei. Ka kainga enei whenua, a, tae atu ki Tongariro. Ka whawhaitia ano e Renata; na, ka mau enei pitopito whenua tae noa ki Patea, a, Tongariro ra ano. Kaore kau he mahinga Ngati-Whiti, ta te mea he iwi ware ratou, etc.

TRANSLATION.

THE WARS AT MOKAI-PATEA.

THE MIGRATION OF WHITI-KAUPEKA.

[No. 1.]

The above paper was sent us by Mr. Elsdon Best, and we publish it because it may prove of assistance to the future historian of the country known as Mokai-Patea, lying to the East of Ruapehu, and the neighbouring mountains and including the Moa-whango country. The story is very obscure, and there is nothing in it to indicate the periods of the various engagements; but a few notes from the genealogies have been added that may assist the future student. Whiti-kaupeka is the eponymous ancestor of the Ngati-Whiti tribe of the later days, and he flourished, according to the genealogical tables, *Journal Polynesian Society*, Vol. II., p. 279, and Vol. V., p. 12,* at a mean of 16 generations ago—or at the commencement of the sixteenth century. He was a descendant of Tamatea-ariki the commander of the 'Takitimu' canoe that came from Tahiti in about 1350.]

Omahu, October, 1880.

WHITI-KAUPEKA was the man who came from the East Coast; he was on his way to the home of his ancestor Punua, at Patea. But Whiti-kaupeka and his party settled (for a time) at Mohaka (on the north-west side of Hawkes Bay), where they occupied four *pas* named Te Rou-iti, Te Rou-rahi, Pu-rere-nui, and Pu-rere-i. The people to whom the *pas* belonged were Ngati-Maruiwi, Ngati-u-papa-rangi and Ngati-Maru-wahine. It was that ancestor of mine, hereao, who defeated these people. Whiti-kaupeka alone had [thus required] the power over those lands at Mohaka. [Presumably Whiti-kaupeka was an ancestor of the writer. Ngati-Maru-iwi was one of

* Thanks to the Rev. H. J. Fletcher's 'Nominal Index' to the first 14 Vols. of J.P.S., we are enabled to trace this man through the 'Journals' with great ease.

the original tribes of New Zealand, before the times of the first migration from Tahiti under Toi-te-huatahi in the twelfth century. This tribe has had many strange adventures—see *Journal Polynesian Society*, Vol. XIII., p. 155, from which we quote—‘The Maru-iwi people fled northward from Hawkes Bay, eventually reaching Poverty Bay from whence they moved on over the mountains to Opotiki in the Bay of Plenty, thence to Wai-mana river where they settled for a time, but were eventually driven out by Ngati-Awa of Whakatane, and migrated up the Rangi-taiki valley, down the Wai-punga, and finally disappeared as a tribe near the place called Te Pohue on the Napier-Taupo road—disappearing as the old song says, down a deep chasm as they fled in the dark.’]

“On one occasion Pare-tuiri [? from what tribe] came by night and stole all the food out of the *ruas* (or pits for food preserves), the *pa* [a species of orchid, the roots of which were eaten] the *kumaras*, and the *taros*. Whiti and all his people were asleep, and when they got up in the morning all the food in his *pa* had been taken. Then they made war in consequence, and Pare-tuiri was killed.

“Then came Taringa to avenge the death of Pare-tuiri; but Whiti was not killed, he made his way [with his people] to Patea. The death of Pare-tuiri bit the hearts (lit., caused great grief) of the wharetoa [query, the ancestor of that name, or more probably the tribe that derives its name from him, *i.e.*, the people of Taupo] who came by a different road via Rangipo desert, and the result was a murder [or treacherous death], when Tu-makau-rangi was killed. On this Ngati-Whiti proceeded to Taupo and attacked Iwi-kinakia who was killed. Then they searched out the *kumara* stores and consumed them. This death was never avenged.

“Now in the days of Te Rangi-tua-matotoru and Te Ua-mai-rangi Puru-aute came to plunder the provision stores of those lands. It is not known that there were people there; for Te Ua-mai-rangi had gone to Taupo, where he was addressed by Te Rangi-tua-matotoru who said, ‘O Ua! All the food in thy country has been plundered by the wild dogs.’ But Te Ua-mai-rangi went on to Pu-tauki (Edgumbe) where one of the tribes to whom he was related dwelt. He stayed there for a year, and then returned to Here-taunga.

“The war-party of Te Ua-mai-rangi then proceeded to spy out the lands at Ngaruroro [the large river to the north of Hastings, the head of which is in the Kai-manawa mountains, not far from the Poverty Bay country, but it is uncertain which part of the river the writer refers to]. Here he found Puru-aute in occupation, Te Ngutu-huia being the name of their village. A battle ensued in which thirty twice-told men of that tribe were killed—all of them. Puru was saved alive by Te Ua-mai-rangi; but his head had been wounded, which, however,

eventually healed, and when he had recovered he was allowed to depart to Taupo. His descendants are [some of] the people now there."

[No. 2.]

"The next fighting took place between Moko-tuaiwa and the Ngati-Hotu tribe. The origin of their quarrel was a woman named Hine-rangi, the daughter of Whatu-mamoa. [This man lived, according to the genealogical table printed on page 157, Vol. XIII. of this Journal, about 19 generations ago, which would be before the general occupation of the Hawkes Bay District, by the Ngati-Kahu-ngunu tribe.] She had been taken by Rongo-mai-puku, and hence was the daughter of Hotu. Hotu and Whatu-mamoa were the owners of all the land about Here-taunga [Hastings, etc.], and right away to Patea, even up to Taupo.

"Rongo-ma-tāne the brother of Hine-rangi was killed by Hotu; and then all the tribes assembled to make war on Ngati-Hotu, which tribe was defeated by Moko-tuaiwa and Orotu [father of Whatu-mamoa, and after whom the Ahuriri, or Napier, Harbour is named—Te Whanganui-o-Orotu.] They were defeated at Puke-nikau and Kai-whanawhana [? the place where the Ngaruroro river enters the plains from the Ruahine mountains]. The second battle took place at Tautara-nui-a-Whanga, and then again at Totara-maru. In the fourth battle, Ngati-Hotu were defeated at O-Tama-kura. The war continued, whilst Moko-tuaiwa claimed all that country by conquest. The fifth battle was at Pae-tutu and Nga-pu-karamu, and the sixth at Hakoropora, by which time nearly all Ngati-Hotu had been killed, only a few survivors were left alive as slaves, amongst them Tari-nuku, whose life was saved by Te Koau-pari, that is, by my ancestor.

"Ngati-Tu-wharetoa of Taupo also took part in the destruction of Ngati-Hotu."

[There are several references to the Ngati-Hotu tribe in the pages of the early numbers of this Journal. Vol. I., p. 225, Col. Gudgeon considers them to have been descendants of Toi's celebrated son, Te Awa-nui-a-rangi (flourished 30 generations ago); and in Vol. II., p. 208, the same author supplies further information as to this lost tribe. Again, Vol. V., p. 12, some further reference to Ngati-Hotu are to be found, and their final extinction. From Vol. VIII., p. 42, we gather that the Whiti-kaupēka people (whose migration to Patea is described *ante*) who assisted in the extermination of Ngati-Hotu, appear to have borne that name before the great migration to New Zealand in the twelfth and again in the fourteenth centuries, for we find them mentioned in the times of Whiro, at Vavau or Porapora Island, Society Group.]

[No. 3.]

"The next war took place in the times of Rua-te-kuri and Tawhao. It was [an attempted] conquest of Patea. When those people saw Tama-pou, they killed and ate him. Tu-te-mohuta* and his wife Hine-moe-hau at this time came on a visit to Here-taunga, arriving during the night. Taraia said to his father-in-law [? Tu-te-mohuta] 'O Sir! Did you not meet the migration of Rua-te-kuri and Tawhao?' 'We did not see them,' said the father-in-law. Then said Taraia 'Return home! That is a migration bound to take your lands.'

"In the morning, Tu-te-mohuta returned home [? to Patea], and when they had reached Te Papa-a-Tarinuku, they found the gaping oven in which Tama-pou had been baked. They followed up the party [of aggressors] and overtook that tribe at Manga-te-weka [now abbreviated into Manga-weka, a town on the Main Trunk Railway Line]. He—Tu-te-mohuta—was welcomed—'Remain here, and go on in the morning. Behold, it is night; you will not reach your destination!' Tu-te-mohuta planted his *taiaha* in the ground and said, 'There is an ancient demon there, my feet feel like the flowing tide.' He then made a spring, and stood on the other side of the river [chasm]—it was a very bad place, a cañon of very great depth. So Tu' went on and reached his home. When that people [? which] reached O-Hinga-iti, a battle was fought, and that people were defeated [presumably the invaders, Rua-te-kuri and his party]."

[The mention of Taraia enables us to suggest one of two dates for the above event. The first Taraia we know of was he who led the migration from Poverty Bay to Heretaunga, and he flourished about 10 generations ago, or about the year 1500. But it is more likely that the Taraia mentioned above, is he who lived about 9 generations ago and who was a brother of Te Huhuti, a lady whose swim to her lovers rivals that of Hine-moa.]

[No. 4.]

"Next came the trouble with Te Heuheu of Taupo; he sought to appropriate Patea. Te Au, a lady of rank, died; she was a sister [in Maori fashion] of mine and a mother (*i.e.*, aunt, or great-aunt perhaps) of Renata. [Probably Renata Kawepo, a fifth descendant of Taraia mentioned above, and an important chief of Here-taunga who died at the end of last century.] After this came the people of Te Heuheu to take Patea. It was Te Taenui who brought them there to dwell. Ngati-Whiti said not a word in objection. Tuki-awha was at Whangarei at that time, and on his return he found the migrant people living at Matuku. He expelled them from there, and they then moved on

* Tu-te-mohuta lived six generations after Whatu-mamoa.

O-Tara [perhaps Otara near Manga-weka township]. Pirimana endeavoured to expel them from there, but they would not budge. Renata was in the north with Nga-Puhi [He returned to Here-taunga with the Rev. W. Colenso, somewhere about the early forties], at this time; but on his return he fought Te Heuheu at Te Awa-hou and defeated him, and thus ended his claims to Patea, whilst the country remained with Renata."

[No. 5.]

"Afterwards came the trouble between Tawhara and Karei, and their lands were overrun even up to Tongariro. They were opposed by Renata, and in this manner there remains [to us] some of the lands at Patea and Tongariro."

HE KORERO TAHERE-MANU NO TURANGA-NUI

I MUA, tetahi tipuna o matou, tona ingoa ko Pukoro-auahi, toa tuahine ko Te Ao-ki-te-kapua; i noho to ratou kainga ki Poutunama 3.

Ta ratou mahi i reira he patu manu. E tamariki ana taua tangata a Pukoro-au-ahi; i noho tona tuahine a Te Ao-ki-te-kapua i a Te Unuunuhanga, ko ia ra hei taokete ki a ia. Ko taua tangata ko Te Unuunuhanga hei patu manu ma ratou. I a ratou e noho ana ki reira ka timata te kino o taua Te Unuunuhanga ki a Pukoro-auahi; ka kore i nga manu ma raua ko te wahine, ko nga iwi o nga manu ma taua tamaiti, ma Pukoro-auahi. Tetahi mahi a taua tangata he pana i taua tamaiti ki runga i nga wahie o te ahi noho ai, haere atu ai te paoa o te ahi, ara, o te auahi ki taua tamaiti; ko tona tuahine, ka nui te aroha ki tona teina, he mea huna te manu māna ki nga iwi o nga manu, he mea ano ka huna e taua wahine ki roto i nga uhi o te hangī.

Nawai ra, e tupu haere ana taua tamaiti ki te pakeke; ka timata te haere ki ro ngahere; i a ta te tamariki haere ano; tupono atu ko tetahi wai e tauria ana e te manu, ko te pohatu o te wai rite tonu ki te hua e te toromiro te rarahi; me te whero ano, koia ra te kai a te manu me te unu (inu) ano i te wai. Katahi taua tamaiti ka hoki ki te kainga korero ki te tuahine, kia mahia e raua he ti kauaka hei taeke mānā ara hei kahae. I te ngaro ke te taokete ki te patu manu, patu ke a runga i nga rakau, he taeke, he wero.

Katahi ka mahi te tamaiti ra, ka oti ana kaha. I tetahi ra haere taua tamaiti, ka mahia; e mahi atu ana taua tamaiti e mau a te manu. Oti rawa ake taua wai te mahi, ka titiro taua tamaiti ki te timatanga mai o tona mahinga i taua wai, ka kite i te nui o te manu e te mau; ka hari te ngakau o taua tamaiti, kihai ia i tahuri ki te mau ka haere ia ki te kainga ka korero ki te tuahine kia mahia he rahi. Ka oti nga rahu, ka haere raua ka tae ki te wai a taua tamaiti; titiro taua wahine ka manawareka. Ka mahia e raua nga manu pau, me te mau mai ano etahi manu; ka haere raua ki te pikau ki te kainga. Ka pau katoa hoki tera ka tae a Te Unuunuhanga; tae raua mai ka kite i te mahi a taua tamaiti e tu ana i te kainga, ka mate taua tangata i te whakama, ka tarewa ia i a ia, he whakama nona ki o te mahi kino e mahia e ia ki taua tamaiti.

Katahi ka waiho hei mahi ma taua tamaiti ki taua wai, a tapa i te ia te ingoa o taua wai ko Maru-tuturi.

Ko nga pohatu ririki o taua wai kua pau noa atu i nga whakatupunga o mua, kua pau i te manu; ko nga pohatu rarahi kei te takoto; e kore kaore i tapoko ki roto i te waha o te manu, engari ko te wai kei te unu (inn) tonu te manu. Kei te mahi tonu te iwi nona taua wai, kei te mau tonu te nui o te manu o tenei whenua, mai ra ano o nga tipuna tae mai ki a matou.

Nga taone o te manu kei tenei whenua ko Pouturu, ko Pou-te-roku, ko Toatoa, ko Te Ngaere, ko te Whakoau, ko Huiarua, me taua wai ke Oamaru-tuturi.

TRANSLATION.

A BIRD-SNARING STORY FROM POVERTY BAY.

This little story from Mr. G. H. Davies' collection illustrates Maori life in the seventeenth century. The places named are in the Poverty Bay District.—[EDITOR.]

IN olden days there lived an ancestor of ours, his name was Pukoro-auahi, and his sister's name was Ao-ki-te-kapua. They lived on Pouturu No. 3. They employed their time in spearing and catching birds—that was when he was young. His sister was wife to Te Unu-unuhanga, and this man speared birds for them.

As time went on Te Unuunuhanga began to entertain evil feelings towards Pukoro-auahi, so that when the birds were cooked, he and his wife would eat the fleshy parts and then give the bones to Pukoro-auahi. He also used to order Pukoro-auahi to sit on the pile of firewood, where he was often troubled with the smoke from the fire. His sister, however, had great love for her young brother, and she used to smuggle in a bird for him amongst the bones, and sometimes she would hide a bird for him amongst the coverings of the Maori-oven. As this boy grew to manhood, he began to go into the bush as boys often do. As he wandered along, he came to a stream where birds came down to drink, and he noticed that the stones in the river were like the berries of the *miro* both in regard to size and colour (red); he also noticed that the birds as they flew down "ate" (swallowed) these stones, and at the same time drank the water.

He accordingly went home and told his sister what he had seen, and asked her to assist him in making snares from the leaves of the *Kauka* (Cabbage-tree). Now his brother-in-law was not at home, but was away in the bush spearing birds by means of climbing up into a tree with a spear. The brother and sister accordingly proceeded to make these preparations, and on a certain day the brother went to set the snares, and as he went along setting them, he noticed birds

being caught in them one after the other, and this sight gladdened his heart. He did not stay to do anything with them, but went straight home and told his sister of his success, and further requested her to make a number of baskets, which she quickly proceeded to do. When they were done they both went to his stream, where the sister beheld a sight that gladdened her heart. As they were putting into the baskets what had been caught, others were again getting caught in the snare, all of which were carried home with the former lot. When Te Unuunuhanga returned he found what had been caught by the boy, and the sight filled him with shame, and straight away he went and hanged himself.* He did this because he was filled with shame and remorse for what he had done to the boy.

As for the boy, he went on with his bird-catching at the same stream, to which he gave the name of Maru-tuturi. With regard to the small stones in the said stream, they have long been exhausted in generations past, leaving only the large ones, as they were too big for the birds (pigeons) to swallow. Pigeons, however, are still drinking that water, and the people owning that district are still engaged in snaring them, as they are numerous there.

The 'towns' of birds (pigeons) are in these localities, in fact there are the great metropolis of pigeons, namely, Pouturu, Pua-te-roki, Toatoa, Ngaere, Te Whakoau, Huiarua, and the above creek Maru-tuturi.

* This is *whakamomori*, or suicide, formerly very common, and due to shame.

WAIATA.

SUNG BY HANA POHIO, WIFE OF J. C. RICKUS, OF TE MUKA.

COMMUNICATED BY MR. J. C. ANDERSEN OF CHRISTCHURCH.

Composed by Riri, a Kaiapoi man, on the death of Tu-te-kawa at Waikakahi, eastern shore of Lake Ellesmere, where he was killed by the men of Moki after the fall of the *pa* Para-kakariki, at Long Bay, on the south-east coast of Banks Peninsula.

Many of the people and incidents referred to in these songs will be found in the Rev. Mr. Stacks' papers in "The Transactions of the N.Z. Institute," and in "Tales of Banks Peninsula." The song is expressed in the Ngai-Tahu dialect of the South Island, N.Z.—EDITOR.]

E koro mai e Kaiapoi
Hurihuri mai te taringa
Te korero o te mokai, kaore he mokai o tawhiti
Ko te piki turoa
Tena te whakawhare a maru kore
Te kawai hue a Mahunui
Ko toku whare ko karara ko pai
I whakamenea ai koutou aka nunui
Whakawhiti atu ki rawahi ki Ara-paoa
Ko Whakamarama te pari whakatau
Ko Para-kakariki, Waikakahi,
Ka korero te kutu ka hara tau ki te tini e i !

The following variation of the above, with explanatory notes, were obtained from T. E. Green, of Tuahiwi.

On the occasion when Tu-Hawaiki went to Sydney, it was said to buy and sell some land to the New South Wales Government, some said to him that he had better get the consent of the Kaiapoi people before doing so; but he replied, "They are prisoners" (referring to the raid on Kaiapoi by Te Rauparaha*). As the Kaiapoi people took this as *ki mokai*, one of the Kaiapoi men, Rürü, composed the following *waiata* at Port Levy, and recited it to Tu-Hawaiki when addressing

* See "The Taranaki Coast," pp. 442, 483.

him on his visit, in company with Tu-te-Rakipaoa, to Port Levy. Though he roused the ire of Tu-Hawaiki, he recited the *waiata* to the finish:—

E koro mā, i Kaiapoi, hurihuri mai te tarika ki te roko o
mokai.

Kaore ia he mokai o tawhiti, ko "Te kāwai¹ hue a Māhunu
ko "Rakawahakura."

Ko ka kai kino a Marukore² "ko te Piki-tū-roa,"

Ko taku whare, ko "Kārara-kopae,"³ i whakapeti ai he
kōutou haka nunui.

Ko taku puta, ko "Te Pakiaka"⁴ ka rato ki a tatau tahi e
nei.

Whiti mai ki rāwahi ki Arapaoa "ko Whakamarama"⁵
"Te Pari-whakatau."⁶ "Para-kākāriki-ki,"⁷ "Waili
kahi."⁸

Ka korero te kutu, ka hara [nga hara] tau ki te tini.

NOTES.

1. In the war between Waro and Rakawahakura the latter was so closely pressed by Waro that to avoid capture he crept under the vines of Māhunu's gourd plantation, and so escaped capture and death. The descendants of Māhunu may cast this up to the descendants of Rakawahakura.

2. Marukore, with some followers, paid a visit to Hika-oro-roa. Whilst in the house Hika-oro-roa came to the door and called out, "Ho, within! Don't be alarmed! I desire that he, with the 'plume,' be given up to me." (Marukore had committed many depredations against Hika-oro-roa previously.) Marukore saved his followers from slaughter, quietly passed down from the farther end of the house. On reaching mid-way a younger brother, or cousin, stopped him, seizing the plume from his head stuck it on his own head saying as he did so, "Back, thou great head, and allow me the lesser head to go." He was seized, slain, and placed whole in the oven, the plume on his head protruding above the oven coverings. It remained erect for some time, only falling over when the body was cooked. Hence the name Te Piki-tū-roa (the long-standing plume.)

3. Hinehou's two brothers were slain, and their side defeated and fled. Hinehou was asked to clear her house (of fishing-gear that was hanging overhead) to allow her people to enter, as they were retreating towards her house, near Kārara-kopae; when she, bewailing the death of her brothers (Tama-raeroa and Huirapa, sons of Marukore) replied, "Leave the things there so my offspring may cast it up." (*Hei ki mā aku mokopuna.*) Now, there would have been nothing entering had it not been for the *tapu* they were under (as participants in the war) and no fish could be caught and eaten with nets that were on their sacred heads. The fact that the nets were over, and did not touch their heads, made no difference.

4. Tahu-matua was marching past a *pa* on the way to avenge the death of his two brothers Tama-raeroa and Huirapa, when some women called out from the *pa*, "Tahu, where are you going?" "Oh," replied Tahu, "just beyond here." When the women replied, "There to be laughed at!" This rather ruffled Tahu, and he said to them, "You are looking at such a few of us—how do you think we will surrender at once!" And turning his arms against the *pa* he captured it, taking those women, who were hiding under the root of a tree, he kept one as his

This was the reason for the battle being known as Te Pakiaka (the root). The district is now known as Te Waipatu—Hawkes Bay. Nearly all Ngai-Tahu, or the bulk of the higher families, are descendants of that wife. The fact may be cast up by the descendants of the first wife.

5. At the battle of Whakamarama, a chief named Huikai captured a female child named Riki, whose descendants are amongst the higher families.

6. Te Pari-whakatau, near Boat-harbour, Kaikoura. Here were captured Korekore and others, whose descendants are amongst the higher families.

7. Pari-kākāriki-ki. Here Huikai captured Te Tawhera and made her his (second) wife, by whom he had one son, Tautahi, who married Riki, the Whakamarama captive: many of the higher families are descended from them.

8. Waikakahi. It was here that Tu-te-kawa was slain; and as nearly all Ngai-Tahu trace descent from him, so all may talk of reflections falling on the multitude—"nga hara tau ki te tini."

MAUI, THE DEMI-GOD AND PI'MOE.

OUR good friend, Dr. W. D. Alexander, of Honolulu, sends us the following extract from the papers of Father Reginalt, of Hawaii, which embodies a variation from the usual account of some of the doings of the hero Maui. It is another instance of how ancient legends become localized and adjusted to local environment. Apparently this legend is another version of Maui's efforts in 'fishing up the land,' which, according to our Maori pandit, Te Matorohanga, is a part of the sacred history as taught in the Whare-wānanga, or house of learning, or college, but rather, as he expresses it, 'a Winter Night Tale,' told for the amusement of young people, the real meaning of which has reference to the 'overturning of the earth' in the time of Mataaho, an account of which will appear in our third volume of Memoirs. The following is the translation (from the French) of Father Reginalt's note:—

"In the Hawaiian traditions they speak of a chieftainess named Hina, the mother of seven children, all called Maui. Hina lived in a cave at Hilo (North East Coast of Hawaii Island), under the cascade of Wai-anuenue, with the youngest of her children, named Maui-hope. The days in those times were short, cloudy, and with constant bad weather; the rays of the sun were seldom seen. The men were robust, strong men and great fishers. From the depths of the cave Hina and her youngest child, Maui-hope, frequently heard the cries of the fishermen. But these fishermen cried in vain, for just at the point of securing their fish they escaped (from the hooks). Hina placed her son, Maui-hope, under the tutelage of a priest.

"Maui was one day fishing with the crowd of fishermen. The fish which he was about to catch, was no ordinary fish, but a marine monster named Pi'moe, half fish, half woman. Maui placed himself at the head of the fishermen, and said to them: 'When the fish swallows the hook, paddle away towards the land with all your strength, but do not look behind you.' The fish was caught; the fishermen paddled towards the land; but overcome by curiosity, they looked behind them. At the same moment the line broke; and all the islands, which should have been united had the fish been drawn on shore, were forever separated. Behold, say the natives, the cause of separation of the island; and the best part of the history is that they show in the Royal Palace at the present day the hook of fish which served to catch Pi'moe, the marine monster."

NGATI-MARU AND NGATI-HAUA.

By S. PERCY SMITH.

SOME EVENTS IN INLAND TARANAKI IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

THE course of the following narrative takes us to the waters of the Upper Whanganui, Upper Mokau and that neighbourhood. Strictly speaking this is outside the limits of the West Coast tribes, and was therefore omitted from the history of those tribes. But as one of them was engaged in some of the events to be narrated, and, moreover, as the doings of the various tribes of the neighbourhood at that time strongly illustrates the peculiar notions the Maori held as to right and wrong, I have introduced the incidents here. In doing so I have availed myself of Col. (then Judge) Gudgeon's "Judgment in the Ohura-South Block," supplemented by my own notes, and some papers lent me by Hakiāha of Ngati-Hāua. For the identification of the localities I am indebted to H. M. Skeet, Esq., now Chief Surveyor of Auckland, who marked them on the map after consultation with Hakiāha.

I have found a great difficulty in arriving at the dates of these events, because some of the names of individuals taking part therein, according to all experience should have had their bones scraped and have been comfortably deposited in the family burial places, generations before the time of these episodes. Possibly some of the names are *ingoas*, or repetition of older names borne by individuals in later periods, but this will not always apply as will be indicated.

To illustrate the relationship of some of the people mentioned, the following table is quoted:—

Hine-wai = Mania-uru-ahu (4) = Oneone					
Pare-wai-one			Tukehu		
Korota			Te Kawa II.		
Ngarue (of N-Rora)			Te Rangi-tuataka		
Wahanui I.			Hari-maruru		
Sister = Huatare			Te Kawa III.		
Rora-hikaka			Te Whakaneke		
Tou-tama Taonui (3)			Takerei Waitara (1) Te Oro		
(or Te Nakahi)			Wetere-te-rerenga (2) Topine-mamaku (6)		
Hauauru (5)			Kingi-te-rerenga Wharawhara		
N. Rora			N. Mania-poto		
N. Uru-nuna			N. Haua		

NOTES.—1. Takerei Waitara died 11th June, 1860. 2. Wetere-te-rerenga died 1890, about 70 years of age. 3. Taonui died 4th December, 1892, at least 75 to 80 years old. 4. Mania was fifth in descent from Mania-poto—eponymous ancestor of Ngati-Mania-poto. 5. Hauauru (if the same) died September 4th, 1890, aged at least 75-80. 6. Topine, see his life, "Te Ika-a-Maui," p. 350; he died at a very great age.

DEATH OF TU-TE-MAHURANGI.

? 1790 about.

It appears that some of the Ngati-Maru tribe of inland Waitara for reasons that are not clear, had abandoned their own country for a time and were dwelling at O-tama-kahi, in the neighbourhood of the Ongarue branch of the Whanganui river, but about three-quarters of a mile north-east of Hikurangi mountain, under the protection of Ngati-Urunumia (a *hapu* of the great Ngati-Mania-poto tribe) and whose territories are at the head of the Mokau, the Ongarue river, and that neighbourhood. At that time—indeed when was it otherwise?—the Ngati-Urunumia were on bad terms with the Ngati-Hāua tribe of the upper Whanganui and Tau-maru-nui, etc. Hari-maruru * was one of the principal chiefs of Ngati-Urunumia at that period, and on feeling that Ngati-Maru were in a sense under an obligation to his tribe for shelter accorded them, thought it a good opportunity to pay off some old scores against his southern neighbours, the Ngati-Hāua without much risk to himself. So he said to Ngati-Maru, “*Ka eke te kaka parakiwai; kaurā e takiritia. Engari ka eke te kaka-kura takiritia!*” (If an ordinary *kaka* (parrot) should light here, do not snare it, but if a *kaka-kura* (scarlet parrot, supposed to be the leader and king of the parrots) comes—snare it!) Ngati-Maru at once understood this to refer to Tu-te-mahurangi, chief of the Ngati-Rangitahi (originally driven from Orahirī, a branch of Ngati-Mania-poto) but then living on the Whanganui river in the territory of Ngati-Hāua, which tribe gave them shelter and lands there and at Ohura allies of Ngati-Hāua. Nothing loth for a little man-slaying, and probably having some grudges of their own to equalise with Ngati-Hāua—which tribe would be affected by a blow at their allies—they were their neighbours in their Waitara home (and with whom they were frequently in alliance); Ngati-Maru remained on the look-out for a suitable occasion to oblige their Ngati-Urunumia hosts.

The occasion was not long wanting. Tu-te-mahurangi accompanied by his son Te Porou, Pango and others visited O-tama-kahi village where Ngati-Maru were living. We don't know any particulars of the meeting, but the end was, Tu-te-mahurangi and Pango were slain, and probably put in the ovens, whilst Te Porou escaped and reached his home at Te Tutu-o-Rangitane, situated on the west bank of the Whanganui river, at the head of the great bend, 14½ miles below Tau-maru-nui.

NGATI-MARU DEFEATED BY NGATI-HAUA.

Such an act as the above could not long remain unavenged. The Maori does not seem to learn wisdom, or caution, where the delight of killing is offered him. By their action, Ngati-Maru must have

* A younger brother of Wahanui I., see table *ante*.

known from long experience that eventually they would have to pay dearly to Ngati-Hāua for having so far obliged their hosts by killing one of the latter's enemies. Possibly they had prescience sufficient to know that Ngati-Hāua would attack their hosts first, and thus they would derive satisfaction by seeing both sides suffer. At any rate that is what first occurred. Te Porou, son of the murdered man, roused his tribe—the Ngati-Hāua—to action, and was prepared to start with 170 *pu* (340) warriors to annihilate Ngati-Maru; but his uncle Tanoa—who no doubt had heard that Ngati-Urunumia were the instigators of the deed, for this kind of news always travels in Maori-land—advised that Ngati-Mania-poto should be made to suffer first (Ngati-Urunumia, who instigated the murder, being a *hapu* of that great tribe). This was agreed to, and an attack was made on Manga-rapa, at a *pa* situated near the Hanga-tiki Railway Station, where the *ope* killed and ate Te Ngarara-moe-rua, of Ngati-Rora, sub-tribe of Ngati-Mania-poto, whose territories were about Te Kuiti, and also on the upper Mokau river.

After this a truce was made with Ngarue (see table *ante*), of Ngati-Rora, and the invaders returned towards their homes. But Ngati-Mania-poto in the meantime had been roused by the death of Te Ngarara, and came in all haste after the retiring Ngati-Hāua to the number of 400 warriors. They overtook the Ngati-Hāua at Te Horo,* where a desperate battle took place, in which the latter tribe was victorious, killing of their enemies the great chiefs Hore, Te Rangitauataka (see table *ante*), and Ngaehe. Wahanui I. (see table), who was with the party, however, escaped.

Ngati-Maru, after having succeeded in embroiling the two larger tribes, had left O-tama-kahi; probably they thought the political atmosphere was getting too lurid for them, and had removed to the Ohura valley, where they were engaged in catching some of the fat eels there to be found. Ngati-Hāua, having punished the head that instigated the murder, now thought it time that the hand that executed the deed should suffer. So they followed Ngati-Maru to Ohura, and there fell on them to such purpose, that 50 were killed, including the chiefs Maro-taua, Pango, and Rangitahi, and only 20 of the party managed to escape under the leadership of Wheto.

As the remnant of Ngati-Maru fled, they ought to have come to the conclusion that it were better to mind their own business in future, and not act as a cats-paw for others, but it is not Maori nature to think thus. Their main idea would be to secure some *utu* for their losses at Ohura.

This massacre practically ended the war ensuing on the murder of Tu-te-mahurangi, by his tribe winning all along the line. But it left

* Te Horo was the name of a cultivation close to Papatea *pa*, situated in the great bend in the Mokau river, due south from Totoro Trig Station, on the east side of the river, within the Ripia Native Reserve.

its effects behind, and the feeling of defeat engendered in Ngati Mania-poto, broke out again in open warfare not long after; but was mixed up with another affair as follows:—

A FAMILY QUARREL.

? 1817 or 1819.

Wahanui I. (see table) and Hari, his brother, were the leading chiefs of Ngati-Urunumia. On one occasion not long after the event related above, these two chiefs fell out over the ownership of an eel weir, which really belonged to neither of them. Words ran high, and broken heads were imminent, but no overt act was actually committed. In fact, the two chiefs were too nearly related to allow their feelings to cause a serious breach in the tribe. But both were very *pouri*, and in that state of mind that demands some object on which to wreck their vengeance. They consequently agreed to assuage their angry feelings and decide the ownership of the eel weir at the same time by a true Maori method of procedure. It was arranged that Wahanui with his people should attack the Ngati-Tama tribe in their territories at Tongaporutu, a few miles south of the Mokau river; whilst Hari should in like manner make a raid on the Ngati-Hāua. Whichever was most successful was to own the eel weir. Of course neither of the tribes about to be attacked had anything to do with the eel weirs; but there were plenty of old scores to be rubbed out against them, and somebody had to be killed anyhow.

Hari led his party into Ngati-Hāua territories, where they were met by these redoubtable warriors at Te Karekare, a *pa* on the west bank of the Whanganui river, eleven miles below Tau-maru-nui,* and once more the plumes of Ngati-Urunumia bit the dust in a serious defeat in which Hari was slain by Tangata-katoa, Tu-te-akau by Kāparuparu and Nga-Rerewa by Tangi, and Whare-paikea by Te Pōhara—son of the murdered Tu-te-mahurangi—all men of note. Te Pōhara's "Judgment in Ohura South" adds, "Toa-rangatira and Mania-uru-ahu escaped with the survivors." This is difficult to reconcile with the dates. The table *ante* shows Wahanui I. and Hari-maruru to have lived in the third generation after Mania-uru-ahu, and Te Whakanee and Te Oro (to be mentioned directly) in the fourth and fifth generations from him, whilst Toa-rangatira (if the same) certainly lived eleven generations ago, and was probably a contemporary of Mania-uru-ahu's, who, by the table *ante* lived ten generations ago. This is a point I cannot clear up. From enquiries made by Mr. J. Wilson, Mr. Skeet, and also from information supplied directly by Hakiāha, of Ngati-Hāua, the Hari-maruru referred to is the same

* Karekare is just at Te Maire stream, where passengers change from the large to the lesser steamers in ascending the river.

the husband of Rangi-hapainga, who was murdered by Ngati-Tama (see chap. xi., "Maori History of the Taranaki Coast"), and was alive at that time (in 1816) and consequently Hari's death must be placed later than that date, let us say 1817 to 1819. My information is to the effect that Hari-maruru took part in the battle of Te Horo already referred to, but was sick at the time, and subsequently died at Totoro and was buried at Wai-tomo. His son was named Paraone, whose son was Whanonga, whose son is Hari Kemara, still alive.

After the above affair, Te Oro and his father Whakaneke, head chiefs of Ngati-Hāua, sent for the Ngati-Uru-numia people, and completed a solemn peace with them, at a place named Orongohira, on the Taringa-mutu branch of the Ongarue river. This peace was a *rongo-taketake*, or very solemn one, made between the high priests on behalf of the tribal war gods, Uenuku and Maru. As the old song says:—

* *	* *
Ko te rongo-taketake	The most solemn peace
Ki mua ki te atua	In the presence of the gods,
Ka whakaoti te riri e—i.	Thus will end all strife.
* *	* *

This peace, however, was not lasting, though not broken directly by either of the contracting parties.

NGATI-TAMA GO TO ONGARUE

To seek revenge for Te Kawa-iri-rangi.

1821.

The reference in Te Rau-paraha's conversation with Te Whero-whero, at night, after the battle of Te Motu-nui, when he said, "*Ka kati te kauae runga ki te kauae raro*" ("The upper jaw will close on the lower jaw"), was to the fact that Te Kaeaea (or Taringa-kuri, his other name*) of the Ngati-Tama tribe, was away on a warlike excursion, but was expected back immediately, and, therefore, would attack the Waikato *taua* on their return, if they went back through Ngati-Tama territories.

The absence of Ngati-Tama at this time, from their strongholds at Pou-tama, was due to the fact of that tribe having gone to Ongarue and Upper Whanganui to attack Ngati-Uru-numia, of those parts, in retaliation for the death of the Ngati-Tama chief, Te Kawa-iri-rangi at Tihi-manuka, which occurred a little under two years previously. We know few particulars of this expedition, but as bearing on it, I quote again from the "Ohura Judgment," a little piece of local history as illustrating Maori customs. It will be remembered that—a few

* Taringa-kuri died at Petone, Wellington, 5th December, 1871, a very old man.

pages back—we last came across these inland tribes when Ngati-Marū killed Tu-te-Mahu-rangi, about the year 1790. After the peace made between Ngati-Uru-numia and Ngati-Hāua of Upper Whanganui subsequent to the squaring of accounts due to this death, these tribes so far as we have knowledge, dwelt in peace, or at any rate no noticeable event occurred affecting the West Coast tribes. But probably about 1820 the peace was broken, as the following quotation shows:—

“A tribe of Lower Whanga-nui called Ngati-Tu, having sought to occupy Wai-puna, were driven away by Ngati-Hāua, and in revenge attacked certain persons of Ngati-Mania-poto who were then living near the Ohura valley, killing Tahoke and Hirea. This, says Hakiāhi, was done with the express purpose of embroiling Ngati-Hāua and Ngati-Uru-numia” (*hapu* of Ngati-Mania-poto). This illustrates Maori policy; Ngati-Tu, not being strong enough to punish Ngati-Hāua themselves, but determined all the same that they should suffer, kill two unfortunates belonging to an unoffending tribe, so as to goad them to attack Ngati-Hāua, which tribe originated the quarrel by turning off Ngati-Tu from the lands they wanted to occupy. “When news of this attack reached Ngati-Hāua, Kahu-kareao, wife of Te Oro, principal chief of that tribe, was sent to inform her relatives of Ngati-Uru-numia, with the result that Mania-uru-ahu, their chief, told her to return and warn her husband to get out of his way.”

“Messengers were then sent by Mania’ to all the chiefs and *hapu* of Ngati-Mania-poto, who assembled and forthwith marched to attack Ngati-Hāua, and killed Te Moana-ariki of Ngati-Ranga-tahi”—which tribe has been shown to have been living at Ohura under the protection of Ngati-Hāua, and by this time was connected with them by marriage—“and also a man of Ngati-Hāua. The *taua* then returned to their homes.”

“Meanwhile the Ngati-Hāua, warned by the wooden gongs in the different *pas* about the Upper Whanganui, had mustered, and Te Hope-nui (in the mid-Ohura valley) met a war-party of Ngati-Tama of Pou-tama, which had come to settle a grievance of their own. They were under the chiefs Te Puoho, Taringa-kuri, Te To, Pohepohe, Rongo-ma-Tane and Te Manu-o-tiaki.” This was the *taua* referred to above as seeking revenge for their losses at Tihi-manuka. “The two parties joined forces, and overtook the retreating Ngati-Mania-poto at Tapapatane. Here Ngati-Uru-numia were defeated, and the following chiefs killed—Te Rua, Tawhitiwhiti, and Rangi-te-whata. . . . The next event was an attack by Te Hihi on Otu-nui (? on the lower Ohura), when Te Pou-mata-ahu and Te Whatu, of Ngati-Hāua, were killed. The retreating war-party was followed, however, by Te O-tama-kahi (near Hikurangi mountain, where Ngati-Marū killed Tu-te-Mahurangi), and here Topine Te Mamaku, son of Te Oro, slain

Whare-wi and defeated Ngati Uru-numia. To this last defeat Ngati-Tama contributed by killing Te Rangi-hapainga (the second), who (I think) was a daughter of the woman of the same name already murdered by Ngati-Tama at Poutama. From here Ngati-Tama returned just too late to assist in the battle of Te Motu-nui—had they been there Waikato would have suffered even more severely than they did. For the latter battle, see “Maori History of the Taranaki Coast,” p. 366.

MIRU, OF THE REINGA.

BY JAMES COWAN.

RE the allusions to Miru (or Meru), and the Maori spiritland in Colonel Gudgeon's very interesting paper on "Maori Religion," page 111, Vol. XIV., of the 'Journal,' (and also at p. 52, "Hawaiki," 2nd edition) I recently noted down a fragment of an ancient native lamer (from a native of the Ngati-Toa tribe, Porirua, near Wellington) which contained references to Rua-kumea, Rua-toia, and other mythical names mentioned by Colonel Gudgeon. The *tangi*-song is a well-known and frequently rehearsed one amongst Ngati-Toa and Ngati-Raukawa, and ends thus:—

E tomo e Pa,	Enter, O Sire,
Ki Murimuri-te-Po,	The Gates of that Dark Land
Te Tatau-o-te-Po.	The Door of the Endless Night,
Ko te whare tena	For that is the dwelling
O Rua-kumea,	Of Rua-kumea,
O Rua-toia	Of Rua-toia
O Miru ra—e!	Of (the goddess) Miru ;
O Tu-horo-punga,	Of Tu-horo-punga,
O Kaiponu-kino.	The Ever-Greedy One.
Nana koe i maka	'Tis she who hurleth thee
Ki te kopai o te whare—i!	To the dark corners of her gloom
	house!

Miru is spoken of as a goddess, whose domain is below the Tatau-o-te Po, where the seaweed swirls at the rocky foot of Cape Reinga (Te Rerenga-Wairua). It is a question whether Rua-kumea, Rua-toia &c., are not simply attributive names descriptive of Miru and her snatching or dragging down of the souls of men to death.

In the Maori newspaper "Pipi-wharauoa" (published at Gisborne) September, 1905, issue, there is an interesting letter from W. T. P. Pangu, of Wai-hinahina, Dargaville, describing the route taken by the spirits of the departed to the Rerenga-Wairua, and their final plunge into the "ink-black" waters of the ocean.

[See also an interesting account of Miru and Hades—this 'Journal,' Vol. VII. p. 59.—EDITOR.]

ANCIENT MAORI CANALS.

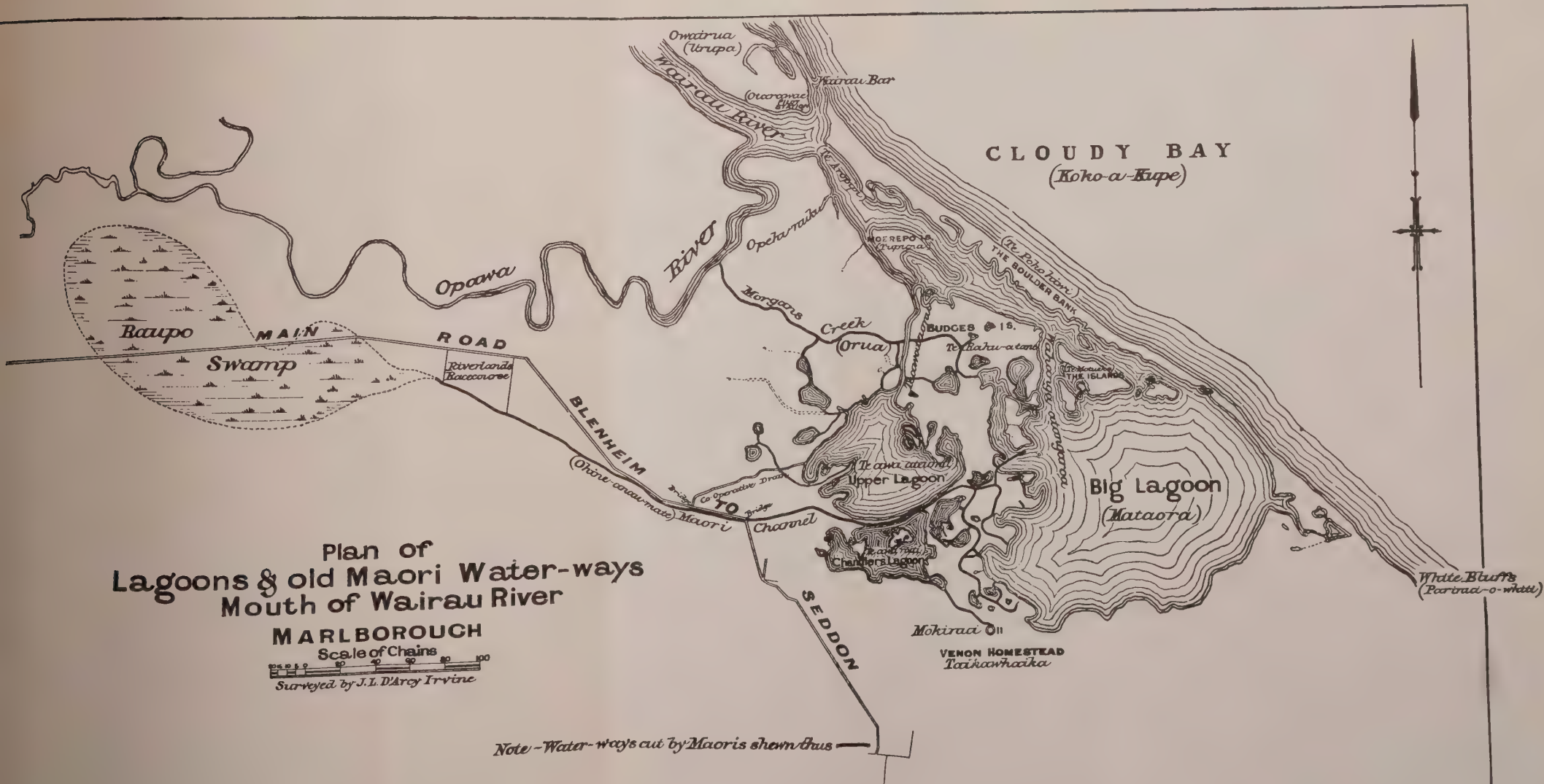
MARLBOROUGH, N.Z.

By W. H. SKINNER.

THE report of Department of Lands and Survey, New Zealand, for year 1902-1903, Appendix VIII., contains a short account by C. W. Adams, Esq., Chief Surveyor, of a series of Canals and Waterways traversing the lagoons and mud flats in the vicinity of the mouth of Wairau river. The report has an excellent map attached, the result of a survey made by Mr. D'Arcy Irvine, Assistant Surveyor, and which is here reproduced, with the addition of many of the old Native names. In the opening paragraph of Mr. Adams' report, he writes: "These Canals or channels are a unique feature in the topography of the 'Mud Flats' near the mouth of the Wairau river, and are about six miles from Blenheim, and average about two miles from the sea-shore. The Canals are evidently the work of numerous bands of Maoris, who must have toiled for years in the excavation of the various waterways, as they are of an aggregate length exceeding twelve miles." The writer goes on to describe the chief water-areas in the locality which consist of the "Big Lagoon" (Mataroa) of about 2,000 acres; the "Upper" (Ohinauanau Mati or Ohine-anau-mate) and "Chandlers" (Te Awa-a-roiti), about 700 acres, and the Main Channel (Wahanga-a-Tangaroa) leading from the "Big Lagoon" to the mouth of the Wairau river, about another 700 acres. He adds "that the Canals are still—1902-3—for the most part in a state of good repair, and navigable for small canoes. They have been constructed with great care, and many of them are 10ft. or 12ft. wide, by 2ft. or 3ft. deep. One very large one, joining the Opawa river to the outlet of the 'Upper Lagoon' (Ohinauanau Mate) is known as 'Morgan's Creek' (Orua), while another has a remarkable course, having been taken along a narrow ridge of land separating the Upper and Chandler's Lagoons, then it skirts another small lagoon and terminates at the point of a long narrow strip of land projecting into the 'Big Lagoon.'" The big channel or Canal that connected the Upper Lagoon with the Raupo Swamp, probably a lagoon at the time the Canal was cut, is a very heavy piece of work as a glance at the map will show. It is over four miles in length, and from ten to twelve feet in width, with an average depth of cut of about eight feet. When it is considered that the whole of the excavation—over

sixty thousand cubic yards of soil—was made with the most primitive of tools, by means of the ancient wooden *ko* or spade, one begins to notice what an industrious and enterprising people the old-time Maori was.

From information supplied by Mr. George Macdonnal, the intelligent head of the Wairau *pa* Natives and of Rangitane descent, gather that the Canals were started by the Rangitane people in the time of Whatakoiro and Patiti, ancestors who flourished four or five generations ago, and completed by Nganga, a son of Whatakoiro approximately from one hundred to one hundred and twenty years ago. For untold generations the lagoons at the mouth of Wairau river had been a great game reserve for the different tribes of natives from the Takitimu migration on through the Ngati-hau, Poheo, Ngati-uma-takokiri, Te Aitanga-o-Te Rapu-ai, Wai-taha, and Ngati-Mamoe people, the Rangitane being a branch of the Ngati-Mamoe. It is asserted that the astonishing abundance of water-fowl and fish in the lagoons and over the mud flats was a constant occasion of raids and invasions by the more warlike tribes of the North Island, who coveted this "Land of Goshen," and were ever on the look out for a *take* or cause to attack the peaceful, well-fed inhabitants of the Wairau. As already stated the labour involved in the construction of the waterways was enormous, and nothing but the united efforts of the whole of the people could have carried the work through as we see to-day. My informant says they were a united and very numerous people, well-fed, strong and vigorous, immune from disease, with the one exception of a virulent outbreak of what is supposed to have been a very bad form of influenza or dengue fever, taken by contact with one of the early ships that touched away in the North of New Zealand for spars in the early years of last century. This "plague," for such it was in its virulence, is known to the Natives by the name Rewharewha, and appears to have swept from one end of New Zealand to the other. Very few of the resident natives at the Wairau survived, and they had not recovered from the effects of this decimation when Te Rauparaha crossed over from Cook Straits and practically completed the annihilation of the Canal builders. The Canals were dug out with the ancient Maori *ko*—wooden spade—with the help no doubt of stone adzes in the harder clays. The spoil was placed on a kind of hand-cart or stretcher, made by stretching a plaiting on to a frame made out of Manuka sapplings and tops, a flax mat, which when full was lifted up by two or more men or women and carried away to where required. The work was carried out on the same principle as they constructed the deep and broad *Maioros*, outworks and fortifications, surrounding their great fighting *pas*. At regulated distances the Canal banks had buttresses projecting a little into the channel and narrowing in the passage along





the waterway. These were left for fixing eel traps and other fish nets when the fishing season was on. In close proximity to these "trap" buttresses, were sand pits into which the traps and nets were emptied. The old method of killing *tuna* (eels) was by sprinkling fine dry earth grit or sand. The eel soon died under this treatment, and the bruising caused by knocking the fish on the head with a wooden club was avoided. The reason given for this was that in those big fish drives they were taking and preparing food to last them through the scarcity of the winter, and the bruised part of the fish would soon putrify and become useless for winter stock. The killing by a blow on the head was all right when the fish was to be eaten right away. Immense quantities of eels were caught each season along the winding lengths of the various canals. Another use, and probably their principal one, was for the capture of the innumerable wild fowl that bred and frequented the lagoons inside the Cloudy Bay (Whanganui-a-Tara) "Boulder Bank" (Te Poko-hiwi). During the moulting season, which was for the Putangitangi or Paradise duck the months of January, February and March, the birds being unable to fly were easily taken by hand in the narrow water lanes and cross drives. When in this condition they were known as *Maumi*, or flappers. The *parera* or grey duck moulted in April and May, and were dealt with in the same way as the Paradise ducks. They were slowly herded up and driven into the catchments and there quietly sorted out. Each duck as it was caught was carefully felt-over, and if in good condition was appropriated for the larder, if in poor condition it was passed over and released. At the close of the duck season, when sufficient had been taken for the winter requirements of the tribe and for presents to distant friends and relatives, a great feast was held in honour of the occasion. The birds were potted down in their own fat and stored in *ipus*, calabashes, or vessels, made from the bark of the totara tree, and also from the giant sea kelp, and put away in the *whata* or village storehouse for future use.

Thus the old-time Maori spent his life in a regulated existence. Tilling the soil in the spring and gathering their fruit in the late summer, sea fishing in the calm, warm summer months, bird hunting in the autumn, and when all the products of the soil, the sea and the forest and fen lands were safely gathered in and stored away in their various *ruas* and *patakas*, then the warriors of the tribe were ready for the war path—labour interspersed with games, feasting, enjoyment and war.

A closely regulated and scientific method of game laws, which, under the dread of the universal law of *tapu*, none dared or even thought of infringing, left them ever full and abundant game preserves, more than sufficient for their utmost wants. No waste was permitted, although there was such an abundance. All this is now

changed. The lagoons are there, the same practically in outline and extent as they have been for generations past, but, alas, the bird life no longer exists, or exists only in a very minor degree compared to what it was before the advent of the *pakeha*. Indiscriminate shooting and poaching in season and out of season, over what is nominally "Native game preserve," has harried the birds to that extent, that the once countless flocks of Paradise and grey ducks that roamed and bred in undisturbed possession for nine months out of the twelve over these fens and lagoons have fled, whence, it is hard to conjecture. The clear cut Waterways and Canals still remain to show the *pakeha* what engineering skill and enterprise was possessed by the old time Maori. Such skill, enterprise and power of sustained work it would appear has vanished with the passing of the older generation of the Polynesian race of these islands.

MOTU-NGAIO PA.

KAWHIA.

BY W. W. SMITH.

ON looking through a large volume of notes, compiled a few years ago, whilst visiting and reporting on many formerly fortified old Maori *pas* throughout the North Island, on behalf of the Scenery Preservation Commission, I note the following remarks on this fine old Ngati-Toa *pa*. The original form of the Motu-Ngaio stronghold, which is situated on a hill in the township of Kawhia, was constructed almost like a carpenters' square. As the dwellers therein increased it seems to have been necessary for them to enlarge the *pa*. For this purpose an additional rampart was constructed along the lesser side of the square, about eight yards from the outer rampart, and further down the north side of the hill. As materials in the form of soil and clay, required for its construction, appear to have been insufficient on the hill, the inmates of Motu-Ngaio utilised the enormous shell heaps, daily accumulating after their shell-fish meals, in the building of the new rampart. After excavating as level a foundation as was possible on the side of the steep and hard hill, many tons of these sea-shells were carried up the hill, and were built into a long and broad ridge four feet in height, on, and along the excavated foundation. The shell ridge was afterwards covered with clay four feet in depth which completed the new rampart, except the erection of the palisading. The clay used in covering the shells was excavated on the upper side of the shell ridge which, at the same time, also raised the height of the upper rampart. During its best days, and if strongly palisaded, and well garrisoned, I should consider Motu-Ngaio to have been a very difficult *pa* to storm and capture, except, perhaps, by an overwhelming force. Mr. Percy Smith has, however, recorded ("Taranaki Coast," p. 324) its having been taken by the united tribes of Waikato in one of the several raids on the Ngati-Toa *pas* situated on Kawhia Harbour. While standing on Motu-Ngaio *pa* viewing the scenery of the district, I was, and still am, impressed that it is the most magnificent of its class in the Dominion. On several hills or on headlands jutting into the beautiful harbour six or seven well-preserved old Ngati-Toa strongholds may be seen from Motu-Ngaio *pa*. Kawhia, indeed, with its beautiful scenery and its wealth of Native legend and song, offers a delightful resort to holiday-seekers who may be interested in these subjects.

KO TURA RAUA KO WHIRO.

KA tahuri raua ki te tarai i ta raua waka; ka maoka te kai, ka tapaetia; ahu rawa atu a Tura raua ko Whiro ki te kai, kua pau nga kinaki o te tunga ma raua i te tamaiti ra. Ko te ingoa o te tamaiti ra ko Rongo-te-iri-rangi. Ka pa te whakatakariri ki te ngakau o Whiro mo nga kinaki ka pau i te tamaiti, pau noa atu nga kinaki, "Kore au e ora; na te tamaiti nei anake i kai i nga kinaki."

No te korenga o Tura i reira ka karanga a Whiro ki taua tamaiti, "E ta! haramai; komotia mai ta taua harakeke." Katahi ka komotia; ka puta, ka karanga atu a Whiro, "Ma muri i to porokaki!" Katahi ka potaetia, ka kumea e Whiro te harakeke—tane-kaha rawa—kua mate te tamaiti ra. Ka tapuketia ki te takere o te waka ki raro ki nga maramara tarainga o te waka—ngaro noa. Ka hoki mai a Tura ka ui, "Kei hea ta taua potiki?" Ka ki atu a Whiro, "I whai atu ano i muri i a koe." "I waiho iho nei ano e au i konei, kaore i whai ake i au."

Na te ngaro tonu e haruru ana, ka puta te haunga; na reira tonu i whakaatu. Ka ki a Tura "O! nau tonu i kohuru ta taua potiki, e ki atu ana kaore i whai ake i au, i waiho ano e au."

Rapu noa a Tura i tona tamaiti; no te pirautanga katahi ka kitea te maramara taraitanga o ta raua waka e huna ana. Katahi ka kite a Whiro i tona he, ka hopukia hoki e Tura te kohuru a Whiro i ta raua tamaiti.

Ka haere ki te whakamomori a Tura me te iwi katoa, me nga ka katoa. Ka haere ano i runga i ta raua waka i taraia, tae rawa atu ki te tupoutanga ki te mate, e tu ana mai a Rongonui-ma-wawae. Ka hoki mai a Tura ka hopukia e ia ko te tipuna o te ika, e noti na te hiku o te ika. Katahi ka hoki mai a Tura raua ko te tipuna o te kai; ka pae ano raua ko tetahi motu, he motu Maori. He motu tapu taua motu, kaore e kai i te kai maoa, kaore hoki he ahi o taua iwi. Ka tapaea mai nga kai mana, kaore ia i kai. Ka ki atu ia ki te iwi kainga, kaore ia e kai i te mea mata, me tunu ra ano ki te ahi katahi ia ka kai. Ka ki mai te iwi ra ki a ia, "Me pewhea ia he kai mau?" "Me tunu ki te ahi." Ka ui mai te iwi ra, "He aha te ahi?" Katahi a Tura ka mau ki te kaunoti ka hika i tana ahi me te karakia ano tana kaunoti "Hika ra taku ahi enieni e!" Na, ka ka tona ahi, ka whati hoki te iwi ra i te auahi o tana kaunoti. Na katahi ka whakamohiotia e Tura taua iwi, a mohio ana ki te ahi, ki te kai maoa

A noho tonu atu ra i te wahine o taua iwi, i a Hine-kura. Ka tata i te whanau taua wahine, ka hui tona iwi ki te tangi; e haea ana hoki te takapu o te kokā mo te tamaiti kia ora ai; ka pawhara ai i te puku o te mango, ha kuhua te tamaiti ra ki roto ki te puku o te mango, hei matua ma taua tamaiti. Ka ki atu a Tura, “Me aha te matua?” Ka ki atu te iwi o te wahine ra, “Me mate!” Ka ki atu a Tura, kaore! mana e rapu he ara mona. Ka poua e Tura te rakau ki te whenua—no te tauware o ta raua waka te rakau—e rua *putu* me te *awhe* te roa o te rakau. Ka ki atu a Tura ki tona wahine, “E eke ki runga ki te rakau nei kia hangai tonu ki te tamoremoretanga o to noho.” Katahi ka eke te wahine ki runga; katahi a Tura ka timata i te karakia:—

Ko Kahu te turuturu,
Ko Aho te apa-turangi,
Korikori whenua ki to ei,
Tenei tamaiti, whererei a tangata,
Tenei to ara kei te puaretanga,
Kei Hawaiki,
Tikona whererei, e nau atu ki waho.

Na, puta ana taua tamaiti ki waho, a tangi te umere o te iwi ra, ka ra to ratou rangatira, taua wahine, me tana tamaiti hoki. Huaina onutanga tona ingoa ko Tirarangi, he wahine taua tamaiti. Ko lineuru te ingoa o te whaea. Ka makere te pito ka tūatia—ko te tūātanga tenei (ara ko te Iriringa), koia tenei:—

E whano ki uta, tangaengae,
Ki te pakihi i uta, tangaengae,
Ki te takiri waitau, tangaengae,
Ki te whatu kahu, tangaengae,
Ki te haro ngaku mou, tangaengae,
Koi kiia koe e tau tane, ki te moe roa.
Koi kiia koe e tau tane, tangaengae.
Ki te mangere, tangaengae.

Ko te mutunga tenei o nga karakia mo tenei kotiro, mo Tirarangi. Na ka timata mai ko enei:—

32 Ka noho a Tirarangi i tana tane ka puta ki waho:—

Te-Pahure-o-te-rangi-
|
Tahu-waita,
|
Te Karaka-tuwaha,
|
Te Ika-riki,
|
Kopu-maiangi,
|
Totino-i-te-ata-kai,
|
Kopu-nui,
|

Hihi-kai,
 |
 Totino,
 |
 Ira-tamaku,
 |
 Te Kitea,
 |
 20 Te Whai-iro,
 |
 Ira
 |
 Tahu
 |
 Ue-roa—ka puta ki tenei ao, ka
 | whakatangata—
 Ueroa,
 |
 Tahito-tarere.
 |
 Ruatapai,
 |
 Tama-ira,
 |
 Takaha,
 |
 Hikawera,
 |
 10 Te Whatu-i-apiti,
 |
 Te Rangi-hirawea,
 |
 Te Riho,
 |
 Te Hinu-totoka,
 |
 Te Hiwi,
 |
 Homata,
 |
 Muramura,
 |
 3 Morena.

Na Kawero(? Hikawera) katoa te putake mai o te tangata puta noa puta noa te motu nei.

Tenei tetahi whakapapa mai i a Tura :—

30 Ka noho a Tirarangi i tana tane ka puta ki waho ko :—

29 Kahua-iti,
 |
 Karakatui-wha,
 |
 Te Ika-ariki,
 |
 Kopu-nui,
 |
 Kopu-roa,
 |
 Kopu-maiangi,
 |
 Totina, ko Mihi-kai,
 |

Anau-kai,
 |
 Ira-tamaku,
 |
 20 Ira-taupa,
 |
 Té Kitea, Té Whairo, ko Ara,
 |
 Tahu.

No te po tonu atu enei; ka puta ki te ao nei:—

Ko Ueroa.
 |
 Tahito-tarere.
 |
 Rakainui,
 |
 Rua-tapui,
 |
 Tama-ira, Ko Takaha,
 |
 Hikawera,
 |
 10 Te Whati-apiti,
 |
 Hikawera,
 |
 Te Wawahanga,
 |
 Te Rangi-hirawea,
 |
 Te Hinu-whakatere,
 |
 Te Hinu-totoka,
 |
 Te Hiwi, Ko Homata,
 |
 Ko Hine-kawa-kura.
 |
 2 Ko au, ko Hawea Te Kuru.

Ko to matou tahu tenei o Heretaunga katoa nei, puta noa ki Wairarapa nga uri o tenei tangata o Tura. Ka mutu tenei tahu.

TRANSLATION.

TURA AND WHIRO.

[Our readers will remember the discussion that has been going on in the pages of this 'Journal' as to the position held by Whiro on the ancestral lines, and to doubt that at present exists as to his period. It is desirable to fix this time for historical purposes, for Whiro was an important ancestor of Maoris, Rarotongan, and Tahitians. The following is one of the accounts of Whiro and his contemporary Tura, sent to us among Mr. G. H. Davies' papers; and other versions will be found in John White's "Ancient History of the Maoris." It will be noticed that the two genealogies given below give the period of Tura, respectively as 31 and 33 generations back from the year 1900, which supports Mr. H. H. Hongi's contention that Whiro was a contemporary of, if not preceding Toi-te-huatahi, first of the Eastern Polynesians to settle in New Zealand, about the mean of 32 generations ago, or about A.D. 1150. The incident of the murdered child being buried in the chips from the building of the canoe, is known also in Hawaiian traditions.—EDITOR.]

TURA and Whiro proceeded to shape out a canoe for themselves. When food was brought for the workmen and placed on the deck, side, and on their coming to the place to make a meal, it was found that the relish of Whiro's portion had been eaten by the child—son of Tura. The name of that child was Rango-te-iri-rangi, and Whiro was consumed with rage on account of the loss of his delicacies. Saying to himself, "I will not be satisfied with what is left, for the child has eaten all the relish."

Later on, when Tura was absent, Whiro called to the child to come to him, saying, "O Son! come here, and help to insert the lashings through the holes in the top-sides." The lashing was inserted in the hole, and then Whiro said, "Place the bight over your head and round your neck." The child did so, when Whiro drew the lashing tight against the sides of the canoe, and then tightened it with the *tane-kaha*; and thus the child was killed. The body was buried under the keel of the canoe and covered up with chips so deeply as to be out of sight. When Tura returned he asked, "Where is our boy?" Whiro replied, "He followed after you when you went!" Tura said, "I left him here when I went, and he did not follow me."

Now, after a time, it was the flies humming over the spot, that disclosed the child's body, by the smell, and made it manifest. Tura then exclaimed, "It was thou who murdered our child! I said that he had not followed me, and that I left him here!" Tura then searched everywhere for his child, and it was only by the putrefaction of the body that he found it concealed under the chips of their canoe building. And now Whiro became conscious of his evil deed for it had been found out by Tura.

The effect on Tura was such that he and all his people determined on an act of desperation. They neglected their cultivations, and then they departed in the canoe that had been built by those two, and after some time they reached a place, 'the descent to death' [? suffered from starvation], where they found Rongo-nui-ma-wawae * Tura returned (from here) after he had caught the 'ancestor of fish,' which had a knot in its tail; and Tura and the 'ancestor of food' returned, and were wrecked on an island in which lived a Maori people. It was a sacred island, in which no cooked meat was eaten; nor was fire known to those people. When food was set before him (Tura) he was not able to eat it; he told the people of the island that he could not eat raw food, but it must be first cooked with fire, and then he could eat. The people then asked, "What shall be done to procure food for thee?" "It must be cooked by fire!" "What is fire?" So Tura then made a *kaunoti* † from the *kiato* [or cross beam that joined the outrigger to the canoe] and proceeded to produce fire by friction, at the same time reciting his charm to produce the desired result, commencing, "*Hika ra taku ahi enieni—e.*" Behold! his fire began to burn, at which all the people fled at the smell of the smoke. After this he taught that people the use of fire, and thus they became acquainted with cooked food.

Now Tura took a wife of these people, whose name was Hinekura. When the time came that her child should be born, all the people gathered around to cry over her, because it was the custom to cut open the mother in order that the child might live [i.e. the Caesarian operation]; and then they cut open the belly of a shark and placed the new-born child within the shark, as a parent to it. Tura told them not to do that, he would provide a better means of delivery. So he stuck up a pole, made from the thwart of his canoe, about two and a half feet long; and said to his wife, "Lean on this stick, with the protuberance of thy belly against it." She did so, and then Tura commenced his incantation, which is as follows:—

Ko Kahu te turuturu,
Ko Aho te apa-tuarangi,
Korikori whenua ki te ei,
Tenei tamaiti whererei a tangata,
Tenei te ara kei te puaretanga,
Kei Hawaiki,
Tikona whererei, e nau atu ki waho.

* Probably a form of the god Rongo, god of food and cultivation. This part of the narrative is very obscure.

† A piece of wood with a groove in it, into which a stick is quickly rubbed backwards and forwards to produce fire.

[There are some unknown words in this incantation, that prevent us translating it, though the sense is clear, i.e., to facilitate parturition. And so the child was born, whilst all the people cheered, because of their chieftainness, the said woman, was saved alive together with her child. Hine-uru was the name of the mother. [Above it says Hine-kura.] When the time came that the navel-string of the child fell off, the naming ceremony was performed; this is that *tuātanga* (that is, baptism) as follows :—

In thy inland goings, be strong !
 On the plains, be thou strong !
 To prepare the *muka* fibres, be thou strong !
 To shred thy flax leaves, be thou strong !
 Lest it be said by thy husband,
 ‘ Thou art a long sleeper,’
 Lest it be said by thy husband,
 ‘ Thou art not efficient,’
 ‘ And lazy ’—Be thou strong !

This is the end of the incantation for this girl, Tira-rangi,
 We will commence as follows :—

Tira-rangi dwelt with her husband, and they had :—

Te Pahure-o-te-rangi, etc., etc.
 (as shown in the original text)

It is tolerably clear that whilst we have in Tura and Whiro two historical personages, who lived in the central Pacific, the story of the island in which fire was unknown, and where birth was performed by the Cæsarian operation, is far more ancient, and is known to other races.

HE KORERO MO TE KUAKA.

NA WIKI TE PAA.

KO tenei manu e hara i te manu noho tuturu ki Aotearoa nei, engari he noho manene, ara, kahore ana noho tuturu.

Ko tona wa e whiti mai ai ki tenei motu, ko Akuhata, a kei nga ra whakamutunga o Maehe ka heke atu ki tetahi whenua e kiia nei ko Haipiria. He penei tonu tona ahua i ia tau i ia tau, e kitea nuitia ana tenei ahua e nga tangata e noho ana i te Rerenga Wairua. Ko te Rerenga Wairua te wahi e u mai ai taua manu, a koia ano tera ko te auarahi e whakawhiti atu ai i te Moana Nui a Kiwa ki Haipiria.

Me tapiri ake i konei he tirohanga whakaaro mo te ahua o te haere tenei manu; ara, koia nei pea te take i mohio ai nga tipuna o te Maori i a ratou e noho ana i Hawaiki, he whenua ano kei tera taha o te moana ki te tonga e kore nei e kitea atu e te kanohi tona mutunga mai.

No te mea ko tenei manu ko te kuaka kahore ia e tau ki runga i te moana, pera me etahi atu manu, e ngari ko te wahi e rere atu ai ratou he whenua wai hoki. Ki te whakaarohia ano te ahua o te haere o tenei manu, ka-kite tatou ko taua manu ano te *kapehu* i arahina mai ai nga waka kia titiki tonu mai ki te whenua ki Aotearoa. Me penei te titiro : I nga ra timatanga o Akuhata ka timata te u mai o tenei manu ki tenei motu, he rere tonu mai i te ao i te po tona kahui, pau noa te tetahi marama, tae atu ki nga ra timatanga o Hepetema. He nui te reo o taua manu ki te korerorero haere ki a ratou. Na konei, i te mea e ao ana te ra ka waiho e ratou te haere o nga waka i ta ratou tirohanga ki te rere a te kuaka. I te po ka whakarongona e ratou te reo o te kuaka e haere ana ki te tonga i runga i te kaupapa waka.

Me tapiri ake i konei tetahi kupu korero mo te hoenga mai o nga waka i Hawaiki. Penei taua korero :—

“Ko te kaupapa waka ki te moana hoe ai,
Ko te kahui atua ki te rangi rere ai.”

He aha ra taua kahui atua? He kahui kuaka pea, ara ko taua manu; no te mea he atua nga mea katoa no te Maori ina kitea e ratou e whai-mahi ana ki o ratou hiahia, ahakoa he manu, he ika, he ngarara ranei.

Me hoki atu he titiro ki te marama o Akuhata i rere mai ai te kuaka, me ki koia nei ano te marama i hoe mai ai nga waka. E ai ki

te kī a nga tatai korero mo nga waka, ko etahi o nga waka he waka tapu, ko etahi he waka uta kumara. Ki te tirohia e te whakaaro, ka tika tonu te unga mai o nga waka uta kai mai ki te aroaro raumati. toa ai te kumara ki te whenua.

Me mutu ake i konei enei tirohanga whakaaro.

TRANSLATION.

THE STORY OF THE KUAKA'S FLIGHT.

BY THE REV. WIKI TE PAA.

[The following brief account of the annual flight of the *Kuaka* (*Limosa* Novæ Zealandia, or godwit) was collected from the author by B. Keys, of the Native Land Court, and sent to us by our fellow member, Mr. James Drummond, some time ago. The author has mixed up his knowledge gained from Europeans, with the original knowledge of the Maoris as to the annual arrival and departure of the godwit, and he suggests—the suggestion, no doubt, being original on his part—what has been often thought by European writers, that it was by the flight of these birds that New Zealand was first discovered by the remote ancestors of the Maoris. It is very reasonable to suppose that this was the case, as far as the very early ancestors who came from the Western Pacific are concerned. But the migration from Eastern Polynesia followed the course indicated by the *Kohopere* or long-tailed cuckoo, also an annual visitor, which arrives about the same time or a little later, as the *Kuaka*, and which bird spends part of its life in Tahiti and the adjacent islands. It is interesting to learn what an intelligent Maori thinks on such subjects.]

THIS bird, the *Kuaka*, does not make its permanent home in New Zealand, but is a bird of passage, that is, it does not always live here.

The period that it crosses over to these islands is the month of August, and in the end of March it departs for some other land, which is said to be Siberia. This is a constant habit, year after year, for the people always observe it who dwell at the Rerenga-wairua (north-west or Cape Reinga). The Rerenga-wairua [the spirit's leap] is the place where that bird always lands, and that is also the way it starts to cross the Moana-nui-a-Kiwa [the Pacific] on its way to Siberia.

Let us add here a reflection on the flight of the bird; that is, it is due to it that the ancestors of the Maori, when they lived in Hawaii, knew of the presence of another land on the further side of the ocean towards the south, which the eye could not see the end of [or direction].

Because, this bird, the *Kuaka*, cannot alight on the waves like other birds—sea gulls, for instance—but the places from which they come

and and [fresh] water. When we consider the flight of this bird, we may see that it was the compass that directed the course that brought the canoes to New Zealand. Let us look at the question in this manner: In the commencement of August it begins to arrive here at this island; they arrive by day and by night in flocks, occupying a whole month in doing so, and extending to the first days of September. Their voices [or cries] are loud as they fly along. Hence, during daylight, the ancestors followed the course of the flight in their canoes, by observing the direction of the flight. In the night they would listen for the cry of the *Kuaka* on their way to the south above the fleet of canoes, and so be guided by them.

Let us add another word in reference to the voyages of the canoes from Hawaiki. It is this:—

“ Whilst the fleet of canoes o’er the ocean are paddled,
The flocks of gods are above in the heavens flying.”

What is meant by that ‘flock of gods’? Probably the *Kuakas* are meant, that is, those particular birds; because all things to the Maori are gods that seem to have functions according to their own ideas, whether birds, fish, or reptiles.

We turn again to consider the month of August, when the *Kuakas* arrive; we may say, that this is the month that the canoes made their voyages. According to report, some of the canoes were *tapu* [i.e., could not carry food], whilst others were laden with *Kumaras* (sweet potatoes). And in accordance with what one thinks, the arrival of the food laden canoes would be in the early summer so that the *Kumaras* might be planted in the earth.

Here may end these considerations.

EXTRACTS FROM DR. WYATT GILL'S PAPERS

(CONTINUED).

No. 23.

E TUATUA NO TE TUPUANGA O TE TANGATA MUA I PUKAPUKA NEI.

Oketopa 22, 183

TERA ta ratou taratara, na Matariki i anga i te enua ma te ran-
Tera taua Matariki ra, e pona vatu (e toka). Tera taua Ma-
riki, e atua; tera tona metua ko Tamaei, no Tonga mai i tupu mai
Tera tona metua-vaine e vatu—koia ra e toka. Kua anga i te enu-
kua aite i te enua ma te tai.

E, kia tae ki tetai vaia (tuatau), kua ngaro te enua i te tai. I
ra kare i taka meitaki tikai i tetai tangata; ina ra ko te taratara ua-
te ai tupuna, no te kino o tei reira vaia i kore ei i kitea te tika ia o
tangata mua.

Tera te tuatua i tuatuaia e ratou:—Kua akatupu aia i nga kain-
—tera te ingoa i nga kainga, ko Muriutu, ko Matanga, ko Anga-
pure, ko Akovika, ko Amaunga, ko Arongo tetai. Kua tupu i aua m-
kainga ra te tangata, kua matoru (rai) atu te tangata. Kare te tang-
i mate i tei reira vaia. Tera te ariki i tei reira vaia, no te kainga
no Muriutu, tera te ingoa ko Akau-te-vaka. E tuatau rerei tona tu-
tau, kare e kai tangata i ta ratou tuatau—ko te ta i te tangata. I
ra e tuatau rerei i taua ariki ra, ia Akau-te-vaka.

E tae ake ra i tetai tuatau o tetai ariki, ko Akamora te ingoa, te
te taratara i kitea i tona tuatau; kua akaveriveriia (akaviivii) aia
tona kopu tangata. Ina ra kua akaemaemaia (akaperepere) aia e te
mokopuna, nana, ko Akovika te ingoa, e tamaine. Kua varo (kapi-
takere aia i taua tamaine i tona makianga o taua ariki nei. Tera tee
angaanga a taua tamaine nei ki runga i taua ariki nei. Te vakura
ko te uuti i te ina i te mimiti o taua ariki ra.

E tae akera ki tona metuaanga, kua akairo a Akamora i te
taonga-ariki i taua tamaine ra. Tera te mea i pera ai taua ariki
no te akaemaemaanga a taua tamaine ra i riro ei tana taonga ariki
taua tamaine ra. Kua taratara a Akamora ki taua tamaine
Akovika, “E maua i a koe taku ariki nei.” Kua akapono (tuatua
Akorika, “E ke.” Kua uru ki tona metua, ki a Kui. Tera te tu-
taua tangata nei, e ariki aia no Angari-pure, e tangata vave aia
Pukupuka.

Kua taratara a Kui ki tana tamaine, "E maua i aku." Kua riri (Kui) te tangata katoatoa o te enua, kua uru (kua kimi i te vaarua, *sic*) te tangata i te ravenga e mate ei a Kui. Kua akapono te enua katoatoa.

Kua aere te tangata e kokoti i te mimiti i te mata enua. Tera te tu (Kui) ta ratou angaanga i te tangata: okotai mano te nikau; pera katoatoa te enua. Tera tetai tangata i kitea, e tangata vave; koia rai e tangata raroiro, e tangata toa. Tera tona ingoa ko Veru. Okotai anere te nikau i te apaiainga okotai. Kua rave ratou i te ravenga tamaki. Tera ta ratou revenga e tao, e kaio, e koko, e poatu.

Kua aere a Akamora ki te marae-tamaki ma te nikau okotai i te (Kui) ma ei moenga i raro i te one, e akamana i tei kianga o tana taonga-ariki ki runga i taua mokopuna nana. Kua tari mai te tangata i te nikau ki runga i a Akamora; kaore roa e nikau i topa ki tetai kongangai ke, mari ra kua uraki (tari) ki runga i taua ariki. Kua akaputuputu te kikau ki runga roa i te reva roa, e ki raro roa i te enua, kua akaputuputu te tangata ki te ratou ai kongangai, i te marae okotai.

Ina ra kua na mua a Akamora ki taua tamaine no taua nikau (Kui) rakiia ki runga i aia, me okotai nikau ka toe ki runga i a ia. "Ka riro ia taku kainga, taku taonga-ariki." Ko te tuatua ia a taua tupuna ki runga ki tona mokopuna. Kua tae ki te tuatau kua akamana a Kui i tana taonga-ariki, kua penapena te enua, te tangata ko tana kikau, ko te tangata ko tana tao. Pera roa rai ratou. Kua riorio (tipatipa) mai ra a Kui i tana uverovero (tao), e kua takai aia i te marae, e tae akera ki te pae tai e tuku i tana rakau ki raro i te tai. Kua riorio mai ra te marae, kua oka atura i te nikau i tana uverovero. Kua ngaro atu ra te rangi i te nikau. Kua matakua atura te tangata i te reira, kua kore atu ra i ta ratou rakau i toe tai akera nikau ki runga a Akamora. Kua rere a Akamora ki vao no tana mana, riro atura te ariki i tana mokopuna.

E oti akera tei reira, kua riro ki tana tamaine. Kua taratara te enua ki a Kui, "Aere koe ki Amoa." Kua akatika a Kui, "Ka aere au."

Kua tapena i tona vaka; e kia oti kua raveia ana tamariki tokorua, ko Tapeau-tane te ingoa i tetai, ko Tapeau-vaine te ingoa i tetai.

Kua akatere atu ki te moana ma nga tamariki nana. Kua topa ki te moana. Kare e kai i runga i te vaka i te roa aareanga i te moana, ngoto (tomo) iora te vaka ki te moana. Kua kimi te metua i te ravenga kia ora ana tamariki. Kua ruru io ra te metua i nga kiato ki runga io i nga pakuivi kia ora ana tamariki. No te roa o te au ra e te kai kore, topa io ra a Tapeau-vaine ki raro, e kua mate. Kua ongi te metua, e kua maka (titiri) atura i a ia. Kua aere te metua ma Tapeau-tane, e no te roa o te au ra e te kai kore, kua topa a Tapeau-tane ki raro, e kua mate. Kua ongi iora te metua e kua maka atura i a ia.

Aere atura taua Kui nei ka apitia iora e te tio (timber-worm) e topa atura ki te moana, akataka atura na raro i te moana, tae atura ki akau o Amoa.

E kia tae ki Amoa, kake atura ki uta, aere atura e keia i nga umu kiore a Amoa, oki atura ki te akau noo ei. Kua kimi te tangata a Amoa i te tangata i keia ai ta ratou umu-kiore. E tae akera ki tetaira, kua aere atu tetai tamaine ki te akau, kite iora taua tamaine ra i tetai apinga ra; kua uriuri iora taua tamaine ra kua akaea te ao i kopu; e kua matuku io taua tamaine ra, kua aere atura aia e akakiri ki te tangata o te enua kia aere mai e akara i taua apinga ra. Ki aere mai ra te tangata katoatoa o te enua, kua rave atura, e tao atu ki te umu, e kua mate. E kua tu akaou mai te vaerua, kua mumura (ta) i a Amoa; pou atura a Amoa i te mate. Kia oti tei reira kua oti mai te vaerua o Kui, kua akakite ki tona kopu tangata i Pukapuka nei, kua akakite i tei tupu i a ia i Amoa, e kua taona aia ki te umu.

Oti ra ua tei reira taratara.

[TRANSLATION OF No. 23.]

A WORD ABOUT THE ORIGINAL INHABITANTS
OF PUKAPUKA ISLAND.

[Pukapuka (or Danger) is one of a group of three small islands, about latitude 11° S., and longitude 166° W., now forming part of the Cook Island Administration. The group lies north-east from Samoa, at about 430 miles distant therefrom. Its position will be seen on our Sketch Chart, Vol. XX., p. 116, of this 'Journal.' In the same 'Journal,' Vol. XIII., p. 173, will be also found some brief traditions of these people, collected by the Rev. J. J. K. Hutchen, of Rarotonga together with a short vocabulary of their dialect. The people number about 500 and are now British subjects. The original from which the following account is translated, was apparently written by one of the Rarotongan Native Missionaries to Pukapuka, and is both badly expressed and written, and, therefore, some mistakes may occur in the translation. Several Pukapuka words are indicated in italics, the meaning of which are given by the writer in Rarotonga. Several of these words are still current in New Zealand, though not in Rarotonga apparently. The part of the story about the transference of the chieftainship, is very obscure, and on that account the translation may be wrong in part. Kui's voyage to Samoa is probably historical. Kui, is usually a woman's name, but apparently here it is a man's.—EDITOR.]

October 22, 1877

THIS is their story: It was Matariki* who made both Heaven and Earth, and he was (? represented by) a stone. He was a god

* Matariki is the name of the Pleiades, but probably this is not intended for that constellation.

the son of Tamaei, who came from Tonga. His mother was a *vatu*, or one. He (Matariki) made and arranged the earth and the sea.

After a time, the earth was overwhelmed by the sea. But no one (now) is able to explain this properly, that is, the accounts of the ancients, which is due to the evil and confusion of those times. But this is what they say (of their history): He (Matariki) founded the villages, named Muriutu, Matanga, Angari-pure, Akovika, Amaunga, and Aronga. It was in these places that men grew and increased to great numbers. In those days men did not die. The *ariki* (or high chief of the island) at that time was from Muriutu, and his name was Akau-te-vaka. His period was a happy and peaceful one, no cannibalism existed, nor wars. Hence was the period of Akau-te-vaka a happy one.

Time went on, until the days of Akamora, about whose period is the following history: He was detested by his people, for he was beloved by one of his grandchildren, named Akovika, a girl. He appointed her to succeed him on his death. The duties of this girl were to clean the head of the *ariki*, and pull out his grey hairs. When she had reached womanhood, the *ariki*, Akamora, delegated to her the chieftainship through the love she showed to him. Akamora said to the girl, Akovika, "Thou must take over my chieftainship." Akovika replied, "*E ke*" (which seems to express some doubt; the translation is, "It is different"), and then she went to (?consult) her parent, named Kui, who was a chief of Angari-pure and was a (?learned, or wise) man of Pukapuka.

Kui replied to his daughter, that he would take it (? the chieftainship), which caused all the people of the land to inquire (*riri*, is the Pukapuka word, said to be the same as Rarotongan *ui*, 'to ask'; but in Maori, it is 'anger,' and this seems from what follows, to be the meaning), and they consulted as to the means to kill Kui. All men agreed to this.

Men then went forth over the surface of the land to cut off heads; and the following was the arrangement: a thousand *nikau* (coconut leaves) were to be collected; all the people were to assist. One man was found, who was very able, of great strength, and a warrior, whose name was Veru. He brought one hundred *nikau* leaves at one time. And then they proceeded to make war, by preparing spears and stones.

The *ariki* Akamora had gone to the *marae* with a single *nikau* leaf in his hand to plant it in the earth in order to give authority to the appointment of his grand-daughter to the chieftainship. The men brought all the *nikau* leaves and placed them on Akamora, none fell in any other place, all were put on the *ariki*, so that they reached up to the heavens from the surface of the earth, whilst all his people collected in their proper places in the one *marae*.

Akamora, the *ariki*, had said to his grandchild when the *nikau* were placed on him, that one more should be added, and then, "My home and

my chieftainship are gone." Such were the words of the grandfather to his grandchild. When the time came for Kui to confirm the investiture of the chieftainship, all the (people of the) land made their offerings each man with his weapon or spear. They all did the same. Then Kui did lance his spear, and stepped across the *marae* to the seaward side and there placed his weapon in the sea. The *marae* was then pierced (? made sacred) and the *nikau* stabbed with his spear. The heavens were obscured by the *nikau*, at which all men were alarmed for not a single weapon (or wood) remained on Akamora. He now went forth; for his authority had departed from him to his grandchild.

After all this, the daughter (of Kui) held the chieftainship, and the people said to Kui, "Go you to Samoa!" to which Kui assented saying, "I will go!"

Kui now prepared his canoe for sea, and took on board his two children, named Tapeau-tane and Tapeau-vaine, and sailed away over the ocean. When they reached afar off, there was no food left on board on account of the length of their voyage, whilst the canoe filled with water. The parent sought some means by which to save his children and made the outrigger of the canoe into bundles and fastened them to the shoulders of his children. In consequence of the long time in the water and the want of food, Tapeau-vaine died. The parent rubbed noses with her and then cast her body away. The parent and Tapeau-tane still went on for many days, when starvation caused the death of the latter. The parent saluted the son and then cast his body off.

So Kui went on, whilst his body became covered with *tio* (some one has pencilled on the original, 'timber-worm.' *Tio*, in Maori, is an oyster—probably means here a barnacle) and then he fell to the bottom of the sea, and thus proceeded to the reef at Samoa.

When he reached Samoa, he went ashore and proceeded to steal from the rat-ovens of the Samoans, and then returned to the shore and remained there. The Samoans then proceeded to search for the thief who had stolen food from their rat-ovens. After a time a young girl went down to the sea-shore, where she found an object there; she turned it over, when the breath came out of its belly, at which she was frightened, and returned to tell the people of the land to come and see the object. All the people came down, when they seized the object, took it up and cooked it in an oven, thus died Kui. But his spirit survived, and it then made war on Samoa, killing a lot of people. After this the spirit of Kui returned and reported to all his family at Pukapuka what had happened at Samoa, and that its body had been cooked in an oven.

That is all of that story.

No. 24.

TE TARATARA NO TE TUNA, NO TE NU OKI.

NO PUKAPUKA MAI TEIANEI KORERO.

TERA tetai tuatua no e tokorua puke tangata; e tane tetai, e vaine tetai. Tera te ingoa o te tane, ko Avie-nri, ko Avie-poto te ingoa o te vaine. Kua nonoo raua, e kua roa to raua nooanga, meitaki ua rai raua i te au ra ravarai.

Kare i nui te vaine i reira. Kia aere te tane ki te tautai ika ka rai ua rai te vaine i te ika a te tane i tiki. Ina ra kia to te vaine, kua tu ke te kakī o te vaine i reira. (Tena ra te to, e nui, ko te reo Pukapuka, e to.) Kua kore e kai i te au ika a te tane i tiki. Aere ua rai te tane ki te tautai ika i te au ra ravarai; pera ua rai te tane i te tikianga i te ika, apai mai ki te vaine i te au ra ravarai, kare ua ake rai te ika ta te tane e tiki, e rai te ika ta te tane i rauka ana, kare te ika ta te vaine e kakī ra e rauka ana.

Ina ra kia oki akaou te tane ki te taatai e tautai ika rai e umuumu rai te tane kia kitea te ika ta te vaine e kakī ra. Kia tae ki tetai aereanga o te tane ki te tautai ika rai, e kua rauka rai te au ika ravarai, e kua kī te ora i te ika, e kua apai mai ki mua i te aroaro o te vaine, e kua akiri te vaine i te ora ai ika ki runga i te āriki, e kua ope te ika ki vao, kare rai i kitea taua ika e taua vaine.

Ina ra kia patua te muri o te ora ki raro i reira e topa taua ika ta te vaine i kakī ra, e mea ika, e mea ngiti rava; kitea io ra e taua vaine ra, kua karanga atu ra ki te tane, "Teia." Ei reira aia e ui ki te tane, "Noea teia?" Kua karanga mai te tane, "E tera." E kua kai io ra taua vaine ra i te mea ika mea ngiti ra. Kia kite te tane i te reira, kua ta io ra i te matau, tera te matau e mau toa. E oti tei reira i te ta kua iro i te vao—tera te vao, ko te taura. E oti tei reira kua aere aia ki te vao e uru i te maunu. Tera te maunu ko te pua o te au rakau kakara—ko te Tiare ko te Maire, ko te Nau, ko te Vavai. E rai atu te au pua rakau kakara ravarai, e tae ua atu ki te pua o te Tamanu. Kua rauka i te reira, kua aao ki roto i te ora. Tera te ora, e kete. E kua oti tei reira kua aere ki taatai ki te ngai tana i matau ki te tautai, e kua rave i te matau e te maunu, kua takai i te maunu ki runga i te matau, i atu ra i taua ika ra. Tera te ingoa i taua ika ra, e Tuna. Ina ra, kare ra ko te Tuna vai, e Tuna ke, e Tuna tai. Tei Barotonga ana taua ika e Aa-teatea, tera tetai e Mamaru, e Takivaru ana punua; i Pukapuka nei, te ingoa e Tuna.

I atu ra i taua ika ra, e kare e kai i te reira maunu. E kua rave mai i tetai maunu, kua takai ki runga i te matau, e kua angai i taua ika ra, e kare ra e kai taua Tuna ra ki te matau. Kua rave i tetai maunu, e kua takai ki runga i te matau, i atu ra i taua ika ra, kare i

[TRANSLATION OF No. 24.]

THE STORY OF THE TUNA (EEL) AND THE
COCO-NUT.

FROM PUKAPUKA ISLAND.

In No. 21 of these stories, we gave a Rarotongan account of the eel of Tangaroa. In what follows we have the Pukapuka account of the origin of the coco-nut from the eel, a story that is known to other branches of the race as well. Dr. Wyatt Gill in his "Myths and Songs," p. 77, has given a Mangaian and a Tahitian version of this peculiar story. Possibly the publication of different versions may yet lead to a solution of the mystery of the connection between the eel and the coco-nut.—EDITOR.]

THIS is a story about two people, a man and a woman, the male being called Avie-uri, the female, Avie-poto. They dwelt together for a long time in great happiness.

Up to a certain time the woman had not conceived, and when the husband went to fish, the wife would eat of any of the fish he caught. But when at last the woman became pregnant, she was fastidious and would not eat the fish brought by her husband. The husband went out fishing every day, and always brought home fish for his wife, but she would eat none of them; however great the variety of fish, the woman had no desire for them.

As the husband again and again went to the sea-shore to fish, he was ever anxious to discover some fish that his wife would like. On one of his expeditions, he caught many varieties of fish, and quite filled his basket, and carried it home and placed it before his wife, who threw them all out on a mat to examine them, but found none such as she desired. But, on striking the bottom of the basket there fell out one of the particular fish the woman had a desire for, a very tiny fish. As soon as she saw it she called to her husband, "Here it is!" She then asked, "Where did it come from?" to which the husband replied, "There are more." Then the woman ate the tiny fish. When the husband saw this, he prepared a fish-hook, which was made of *toa* wood, and then twisted a line, afterwards placing the bait on the hook. The bait consisted of the sweet scented flowers of plants, such as *Tiare*, *Maire*, *Nau*, *Vavai*, and many other scented flowers, even the flowers of the *Tamanu*. Having obtained these, he placed them in a basket, and proceeded to the shore to a place he knew of, to fish, and fastened on the bait to the hook, to angle for that particular fish. The name of that fish was a Tuna (eel). But it was not the fresh water eel, a different kind, a sea-eel. At Rarotonga it is called a *Aa-teatea*, at Mamaru, the young of which are named *Takivaru*, whilst at Pukapuka it is called *Tuna*.

He fished with one of those baits, but the fish would not take; then with several others without success, until the man dispaired of catching any, and all his bait was exhausted. He took hold of the basket and striking it, out fell the flower of the Tamanu tree, which he bound on to his hook, and at last was successful, and then carried the fish to his wife.

Now when they proceeded to cut up the fish, the Tuna spoke to them, saying, "Salutations to you two!—When you eat me, first cut off my head and bury it in front of the door of your house, and when it begins to grow, do not shake it (*ruru*, to shake, tie in a bundle &c.), nor when it grows big, nor when its leaves appear, nor when it grows tall, nor when it *taume* (meaning unknown), nor when the fruit is cooked, nor when the fruit is ripe, nor when the nut is large, nor when it falls ripe to the ground, but when you two see the coco-nuts are very numerous, then must you distribute them to all the people. These were the directions of the Tuna to Arie-uri and Arie-poto.

When the Tuna had finished his directions, then they cut off his head, and buried it in front of their door, and waited for the fulfilment of the Tuna's directions—that is, of their fish. As it grew, they complied with all the directions of the Tuna, until it had fully grown and bore coco-nuts—great coco-nuts—of the *nu-katea* kind; and until the fruit fell to the ground, they carefully guarded it, until the fruit was plentiful, and then they distributed the fruit to all the islands of the world. But Pukapuka was without them, so the two people searched and found a *nu-ponga* (some kind of coco-nut) and distributed this to them. Hence do these people say it is from that *nu-ponga* that all the coco-nuts are *ponga*.

From Samoa comes the greater part of the speech of the Pukapuka people; but they cannot properly recite traditions of the earlier generations.

That is all I have written.

No. 25.

E TUATUA TAITO NO AITUTAKI.

NA ITIO I TATA.

TE tuatua no Tango-tuakau rauhā ko Pirita, ko Reureu te taito. Kia tupu te tamaki; tera nga taua tamaki, ko Te Paepaetau, ko Takapora tetahi taua. Kua aere a Pirita kua akatiaeae i ia

ua, koia a Te Paepu; i reira tu mai tetai tangata toa, koia a Tango-tuakau, e arumaki ei i a Pirita. Tera tana tuatua, "E oro, e roa te va Takapora," Ei reira e oro ei a Pirita; kua arumaki atura a Tuakau, kua pipini atura a Parutu ki roto i te vao maire. E kia vaitata mai a tuakau, te kapiki ra, "E oro, e roa te va ki Takapora." Kua tae a tuakau ki a Parutu, kua tu mai a Parutu kua ta i a Tuakau, kua mate tura aia. Kare atura i tika tana tuatua, no te mea kua mate aia, kua ra a Pirita. E tuakana a Parutu, e teina a Pirita.

No Aitutaki teia tuatua taito nei, na te ai tupuna, no taito mai, no ratou tu pōiri i akapera ai ratou.

[TRANSLATION OF No. 25.]

AN OLD 'SAYING' FROM AITUTAKI.

BY ITIO.

THIS is the story of Tango-tuakau and Pirita, who dwelt in the district of Reureu. A war commenced, and the one party was named (or came from) Te Paepu, the other was of Takapora. Pirita proceeded to join one of these war-parties, i.e., that of Te Paepu; on which another man, a warrior, named Tango-tuakau stood forth in order to chase him—Pirita—shouting out, "Run! the space (or distance) to Takapora is long." On this Pirita fled, whilst Tango-tuakau followed to kill him. Parutu—elder brother of Pirita—was in ambush (or hiding) in the *Maire* forest, and as Tango-tuakau came near to him, the former said, "Run! the distance to Takapora is long," and as Tango-tuakau got up to the other, the latter arose and killed him. And so his words did not come true because he was killed. Parutu was the elder, Pirita, the younger brother.

This story is from Aitutaki, and comes down from the ancestors of old; it was on account of their 'state of darkness' they did so—as in the story.

[The writer does not say so, but doubtless the above is one of the wise sayings' used even to this day on certain occasions.]

No. 26.

KO PUKENGA RAUA KO KURIRI.

NA ITIO I TATA.

TE tuatua i a Pukenga raua ko Kuriri; ko Tautu te tapere. No roto tetai i a Ngati-Taitua; no roto tetai i a Tamarua. Kua

noo ra raua i to raua ngutuare, okotai a raua kainga kai, okotai a raua ngutuare e moe ei; tokorua a raua tamariki, ko Tamarua-kaiāā. Pukenga, ko Te Au ta Kuriri. Kua noo ratou ma te rekareka, tae ra ki tetai ra kua aere a Pukenga i taatai i te tautai ika, kua vā i te tamaiti ki a Kuriri. Kia aere ra a Pukenga, kua tu a Kuriri ki te tamaiti a Pukenga, kua tao ki raro i te umu, kua kai.

Kia oki mai ra a Pukenga, kare te tamaiti; kua pou. Kua mamā atura te ngakau o Pukenga. Kua kapiki mai ra a Kuriri, "Oro mā E toku taeake; kua pou ta taua tamaiti i aku." Tera ta Pukenga "Mari ei koe kua kai, e potiki riri ei naku." E tuatua ua Pukenga, tei roto te riri i te ngakau.

Kia tae ki tetai ra, kua karanga a Pukenga i a Kuriri, "Aua taua e moe; e tamaki te ka tae mai." I reira raua kua mataaraa mei te aia mai kia tae ki te aiaō, kua varea a Kuriri e te moe. I akarongo ra a Pukenga, kua tangi te puta-iu o Kuriri, kua ta atura Pukenga i a Kuriri, mate atura. E reira e tae ei te taua a Te Kiri riki e ta i te po. Tera ta Pukenga te pukepa (? pukepo).

[TRANSLATION OF NO. 26.]

PUKENGĀ AND KURIRI.

BY ITIO.

THIS is the story of Pukenga and Kuriri, of Tautu district [Ataki Island]. One of them belonged to the Ngati-Taitua tribe, the other to Tamarua. They dwelt together in one home, having their meals together, and sleeping in the same house. Each had a child. Pukenga's was named Tamarua-kaiāā, whilst Te Au was the name of Kuriri's child. They dwelt together in peace and with mutual pleasure until one day Pukenga went to the sea-shore to fish, leaving his child in Kuriri's care. After Pukenga had departed, Kuriri arose and killed his friend's child, then cooked and ate it.

When Pukenga returned, the child was not to be found; he had been eaten; and pain filled the heart of Pukenga. Kuriri addressed him and said, "Welcome back, my brother! Our child has been eaten by me!" To this Pukenga replied, "It is as well that you ate him, for he was an ill-tempered child of mine." This was said to dissemble, but it was the anger in the heart of Pukenga.

On a certain occasion Pukenga said unto Kuriri, "Do not let us sleep to night, for a war-party is about to arrive here." So both of them remained awake, even from the evening until break of day, but Kuriri was overcome by sleep. As soon as Pukenga heard the snore

his companion, he arose and killed him. Just then the war-party Te Kiore-riki arrived on the scene to make a night attack. . . .
[Apparently Pukenga awaited the arrival of the war-party to avoid being blamed for the death of his friend. But the story partakes of the obscurity of many others.]

No. 27.

TE POUANGA O NUKUNONI.

NA ITIO I TATA.

TE TUATUA no te pou o Nukunoni. Tera te ara e vaine, ko Matai-katau. No Vaipae te tane. Kua noo te tane ki te utuare, kua aere mai te vaine ki tona tapere, koia a Nukunoni, ki nga etua. Kua tu te au mapu o Nukunoni, kua rave kino i taua vaine ra. Kua riri te tane i te mea i akaperaia ai tana vaine. Kua tupu te tamaki, kua oro taua tane ki to Arutanga; kua oro ki to Amuri, e ta i Nukunoni.

Kua aere mai te tamaki i te po i te ta i a Nukunoni; e kua pou i te kare tetai i toe; e kua tau i nga umu, e kia ka, kua uri ki raro i te umu, te tangata e te vaine ma te tamariki—kare tetai i toe e te ako taua vaine ra. Tokorua ua tangata i toe. No te ara ia i pou ei a Nukunoni—no taua vaine ra, ko Matai-katau.

Te openga o te kanga, ko te Amoinu ia o te aronga kanga.

[TRANSLATION OF No. 27.]

THE DESTRUCTION OF NUKUNONI.

BY ITIO.

THE WORD about the destruction of Nukunoni. The cause was a woman named Matai-kakau. Her husband was from (or of) Vaipae. Whilst the husband remained at home, the wife went to her district of Nukunoni to visit her parents. The young fellows then arose and outraged her. At this the husband was furious, and proceeded to make war, and visited Arutanga and Amuri districts to engage their assistance in fighting the people of Nukunoni.

The war-party made a night attack on Nukunoni, and destroyed the people, not one escaped; and then they lighted the ovens and in them baked the bodies, men, women, and children—not one was saved—by the command of the outraged woman. Only two people were saved.

It was on account of their sin against Matai-katau that the people Nukunoni were destroyed.

The result of a curse (or evil) falls on those who commit the evil.

No. 28.

E TUATUA NO TE METUA O TE AU RAKAU
I TO RATOU ANAUANGA.

NA ITIO I TATA.

TERA to ratou metua, ko Atea.

Ko Atea ka noo i te vaine, i a Papa, anau tana ko Te Atu.

Ko Te Atu ka noo i te vaine, i a Toro-kioire, anau tena ko te Au.

Ko Te Atu ka noo i te vaine, i a Matakataka, anau tana, ko 'Tamanu.

Ko Te Atu ka noo i te vaine, i a Potaka, anau tana ko te Miro.

Ko Te Atu ka noo i te vaine, i a Veru-nui, anau tana ko te Au.

Ko Te Atu ka noo i te vaine, i a Tumukava, anau tana ko te U.

Ko Te Atu ka noo i te vaine, i a Tangaro, anau tana ko te Pub.

Ko Te Atu ka noo i te vaine, i a Mami, anau tana ko te Ii.

Ko Te Atu ka noo i te vaine, i a Pupuina, anan tana ko te Ku.

Ko Te Atu ka noo i te vaine, i a Tanguru, anau tana ko te Nu.

Ko Te Atu ka noo i te vaine, i a Aranu, anau tana ko to Kaili.

Ko Te Atu ka noo i te vaine, i a Te Ui, anau tana ko te Ti-?mae
te Ti-voru, te Ti-kopo, ko te Ti-rau-matangi.

Ko Te Atu ka noo i te vaine i a Pau, anau tana ko te Poue.

Ko Te Atu ka noo i te vaine, i a ? Tongare, anau tana ko te Tutu.

Ko Te Atu ka noo i te vaine, i a Tara, anau tana ko e Ara; an
tana ko te Ngatae; anau tana ko te Tataramoa.

[TRANSLATION OF No. 28.]

A WORD ABOUT THE ORIGIN OF THE TREES.

BY ITIO.

THE parent (creator) was Atea.

Atea dwelt with the woman Papa (The Earth); and they gave birth to Te Atu.

Te Atu dwelt with the female, Toro-kioire; and they gave birth to the Au tree. [The *Hibiscus tiliaceus*.]

Te Atu dwelt with the female Matakataka; and she gave birth to the Tamanu tree. [*Calophyllum inophyllum*.]

Te Atu dwelt with the female, Potaka; and she gave birth to the Miro. [? *Thespesia populnea*.]

Te Atu dwelt with the female, Veru-nui; and she gave birth to the Aoa. [The *Banyan*.]

Te Atu dwelt with the female, Timu-kava; and she gave birth to the Utu. [*Barringtonia speciosa*.]

Te Atu dwelt with the female, Tangaro; and she gave birth to the Puka.

Te Atu dwelt with the female, Mami; and she gave birth to the Ii. [*Inocarpus edulis*.]

Te Atu dwelt with the female, Pupuina; and she gave birth to the Kuru. [The *Bread fruit*.]

Te Atu dwelt with the female, Tanguru; and she gave birth to the Nu. [The *Coco-nut*.]

Te Ahu dwelt with the female, Te Ui; and she gave birth to the Ti-?maui, the Ti-voru, the Ti-kopo, and the Ti-rau-matangi. [Various species of *Cordyline*, or *Dracoena*.]

Te Atu dwelt with the female, Pau; and she gave birth to the Poue. [*Convolvulus Brasiliensis*.]

Te Atu dwelt with the female, ?Tongara; and she gave birth to the Tutui. [*Aleurites triloba*.]

Te Atu dwelt with the female, Tara; and she gave birth to the Ara [*Pandanus odoratissimus*], and she to the Ngatae [*Erythrina*], and she to the Tataramoa [a bramble].

[Descriptions of these trees will be found in Dr. W. Wyatt Gill's Jottings from the Pacific." We have the same idea of special creators of various trees in the New Zealand Maori beliefs, though it is also said that the god Tāne was the sole creator of them.]

(To be continued.)

A NEW HUMAN RACE.

[In Vol. XX., p. 224, Note 225. we referred to Mr. V. Stefansson's discovery of a new human race. We now supply a little more information on the subject copied from the "Times Weekly Edition" of August 16th, 1912.]

FIVE YEARS AMONG THE ESKIMO.

A LOST TRIBE.

PROFESSOR James Mavor, of the University of Toronto, has received very interesting letters from Mr. Vilhjalms Stefansson, one of the leaders of the Anglo-American Expedition to the Arctic seas, who claim to have discovered a long-lost European tribe in Far Northern Canada. The expedition set out in 1905. The first letter received by Professor Mavor is dated from Shingle Point, April 28th, 1906, the last from the Mouth of the Dease River, January 21st, 1911.

A FAIR RACE OF ESKIMO.

In the course of a letter dated from Langton Bay, Stefansson writes:—

We have in four years travelled by sled more miles than any other travellers in the Arctic who have tried to live on the country. We have discovered a dense population (as Eskimos go) in districts labelled "uninhabited" in the "Aboriginal of Canada" map issued by the Government. We have found a thousand people and through them know of another thousand (in Victoria Land), who never saw a white man, a rifle, or a sulphur match. We have lived with a group of these people five months and know their speech, habits, and conditions. A point of some interest is our discovery of some people in South-Western Victoria Land who are strikingly non Eskimo in type—in fact, look more like North-Europeans than Eskimos. Their speech and culture is Eskimo, though I found one or two words that might reasonably be thought to be from old Norse.

The most European-looking group (of which I saw only 17 out of 40), the Haneragmiut opposite Cape Bixley, is not isolated in the sense that there are few beards and eyebrows in many other groups; and there is hardly a man west of Coppermine Mouth who is quite as dark in skin, eyebrows, and beard as are the Mackenzie Eskimos, or the Alaskans.

I have heard stories which lead me to believe that one or more survivors of Franklin's expedition lived for some years amongst the Eskimos in Victoria Land, but be that so, it will explain nothing, so far as the South-West Victoria Land physical type is concerned. If you date the origin of the fair type less than a century back and assume that the type springs from the marriage of white men with

Eskimo women, then a thousand whites married among the Eskimo would be an insufficient number to produce the condition found. It seems to me that if admixture of white blood is the explanation of the origin of the fair type in Western and South-Western Victoria Land, then the only historical event that can explain it is the disappearance from Greenland between 1412 and the 17th (?) century (Hans Egede's Voyages) of the Icelandic (Scandinavian) colony of 3,000 people.

In the same letter Stefansson says that he and his party discovered that the rivers La Roncière and MacFarlane are pure creations of the imagination, and that they traced the Horton River, which is larger than the Coppermine, for 400 miles.

THE POSITION OF WOMEN.

In a letter dated from Shingle Point, Arctic Ocean (approximately lat. 69° N. long. 137° W.), on April 28th, 1906, Stefansson says:—

There seems to be nothing in the nature of a ceremony connected with entering into conjugal relations. There may be, and often is, an understanding between principals, but the essential is that the consent of the parents be obtained and then that of the prospective bride. A negative from any of those three settles it for the time being—otherwise the marital relations are entered into on the day of the agreement, and as simple as if they were being resumed after a short separation among us. The great majority of the marriages seem to be temporary. If they last beyond the year the chances are they will become permanent. For divorces after more than a year are rare—except where women have left native husbands (usually by the husband's consent) to become "wives" of white men. The habit of lending wives is about confined to those who have two wives—and there never were many of these in any village. Three wives at one time is the greatest number I have heard of, and that was when men, now middle-aged, were boys. Exchange of wives is still practised, but only among close friends. . . . The line of division of labour is not always clear. Both sexes row boats and some women hunt deer with the rifle. Both tend fish nets. When there is plenty of time the women both cook and make clothes, but men often cook when the women are otherwise engaged, and often mend their own clothes for a similar reason. I have never seen anything approaching a quarrel between a man and his wife.

MEDICINE AND RELIGION.

In another letter Stefansson says:

There are two ways of treating diseases or injuries among the Kogmolliks (Herschel Island to Parry). These are:—(1) Blood letting (apparently referred to by some writers as "counter irritation") and (2) magic. Whether the latter is characteristic in purpose I have not yet learnt. The gashes for blood letting are one and a half or two inches long and skin deep. They are over the real or fancied seat of the disease, or near it, and are cut by the man himself, or anyone who is present when the patient decides he wants the cut made; there is, of course, no fee though a second person does the work. Certain men in the community are known as doctors. The statements as to how they become doctors are inconsistent, and so far I have not made up my mind. Their treatment is by songs and dances, with sometimes a sleight-of-hand trick or two, and neither the invalid nor the audience take any active part. The details are somewhat complicated, and I have seen no

performance so far. After the performance the doctor is paid—in the old days the fee went as high as two to three whaling uniaks (big skin boats). If the invalid is poor everybody gives the doctor something—a fox-skin, spear, bag of oil, or other things of value. If the man treated dies within the year his wife or children get the fee back—under other conditions the fee is retained.

Of their former religious conditions I know little as yet—I merely note their attitude towards Christianity. The Kogmolliks seem to be natural sceptics. The work of the missionary among them seems therefore to be largely destructive. It is easy for him to persuade them that fish are not annually created by a woman of the deep sea, and that songs and dances cannot cure serious diseases or work any tangible results. But when he broaches the Genesis story of Creation and urges the efficacy of prayer he has less success. There are said to be but two converts here, after all the efforts of two Bishops and an energetic missionary for many years. But while they take little interest in the missionary's religious teachings it is different with his secular instruction. There has been maintained at Herschel Island a school for several winters. This has been attended by men and boys of almost all ages, and a surprisingly large number can read and write a little.



NOTES AND QUERIES.

231] *Pikopiko-i-Whiti.*

The above name is frequently to be found in Maori traditions as that of some place in Hawaiki from whence the people migrated to New Zealand in the fourteenth century. It is usually supposed to be the name of a river; but a recent interview with a learned Maori disclosed the fact that tradition states it to have been an enclosed part of the sea surrounded by rocks, and that this enclosure encompassed the whole of Hawaiki Island. This of course is a description of a coral reef surrounding the old home of the Maori, and in this smooth water canoe races were held, and from it expeditions departed for other islands through the *awa*, or openings in the reef—a term still used on the East Coast for an opening in a reef, though usually meaning a river.

We recently asked our good friend, Miss Teuira Henry, if she could find any record of the name in Tahiti, and she replies: “Taiarapu (the eastern peninsula of Tahiti) was called ‘Hiti-i-te-ara-pi‘opi‘o’ (border-of-the-tortuous-way), owing to the many points and bays, especially on the southern side: and in reference to them the people would say, ‘te pi‘opi‘o-i-Hiti’ (the crooks on the border), which latter name the Maoris appear to have preserved while dropping the former.”

This is sufficiently near to afford us another point of identification of Tahiti as that particular Hawaiki from whence the Maori came to New Zealand.

EDITOR.

232] *Whiro and Toi.*

See ‘Journal Polynesian,’ Vol. XXI., No. 2, p. 30. By an oversight in proceeding from one sheet of MSS. to the next the Ruanui genealogical table is slightly out of joint. The following is the true order of sequence:

Areirua = Heitakiri

Tuteke = Apamoehau

Rangihawe = Tumoetahanga

Tamatea-moiri, etc.

HARE HONGI.

233] *The Kuri Maori or Native Dog.*

So far as I am aware, the late Rev. William Colenso is the chief authority on the Maori dog, in an article published some years ago in the Transactions of the New Zealand Institute, wherein he maintained that the dog was of small size and useless for any purpose but that of being cooked and eaten. Quoting from Parkinson’s diary, who was the draughtsman accompanying Captain Cook on one of his voyages—he says, if I remember rightly—“At Tolago Bay, Maoris came off to the vessel in a canoe, having dogs tied by the middle in the canoe. These dogs were about the size of a shepherd’s cur.”

From the use of the word *cur*, Mr. Colenso comes to the conclusion that the dogs were small and useless. But what use would a mongrel dog be to a shepherd? Lately I seem to have obtained evidence that *shepherd’s cur* is a term in the

northern part of England used to denote a sheep-dog; possibly Mr. Parkinson came from that same district. In "The North British Agriculturalist," February 1812 (p. 1912), I find this advertisement: "Pure-bred Cur Pups by Dixon's (Frank) Nateby, winner in field trials; also Broken Dog for cattle and sheep—Hutchinson, Kirby Stephen, Westmorland."

Johnson's Dictionary gives CUR, a dog, a snappish fellow.

I have always held the opinion that cur was any dog other than a hound or hunting dog. After the Norman conquest the Royalty and Barons passed stringent laws against the hunting of game in the forests, and to make the law more stringent an act was passed that all dogs used by drovers and shepherds should be mutilated.

Sir Walter Scott makes mention of this in referring to Gurth, the swineherd, and his dog Fangs, in "Ivanhoe." Said Gurth: "And the mother of mischief confound the Ranger of the forest, that cuts the fore-claws off our dogs, and makes them unfit for their work."

And the note appended—"Such lawing also shall be done by the assize commonly used, and which is, that three claws shall be cut off without the ball of the right foot."

It is easily understood that the cur or mutilated dog should be looked upon by the huntsman with contempt as of little use for the chase, and that the word itself should become a byword of contempt.

Yet even to this day in an out of way place we find that cur denotes a sheep or cattle dog. I am making further enquiries from the person who sent the above advertisement to "The North British Agriculturalist."

TAYLOR WHITE.

The *Kuri maori*, or *peropero*, the native dog, is supposed to have died out many years ago. But the following incident seems to show that some specimens were alive as late as either 1895 or 1896. Mr. Charles Clayton, a Surveyor, was travelling through the bush on the upper Rangitikei river near the base of the Ruahine mountains, with an old Maori, when they came across a dead dog on the side of the path. The old Maori sat down and had a hearty cry over the dead animal, declaring to Mr. Clayton that it was one of the breed his ancestors brought from Hawaiki, and which in his younger days he had known well.

I remember about 1852 being at Warea, near Cape Egmont, seeing several of the old Maori dogs at the village, and I think the term cur was appropriate to them. They were long bodied, fox eared, sharp nosed, long haired, yellowish brown, and dark, almost black, about eighteen inches high and three feet long, with bushy tails. Mr. Colenso is wrong in saying they were useless except for food, for the Maori made great use of them in hunting birds, and of course used their skins for garments. Many traditions mention their bark and their use in hunting.

EDITOR.

[234] Ruins in the Caroline Archipelago.

In the "Mitteilungen Anthropologischen Gesellschaft, of Vienna, Vol. XLIII. No. 1, 1912, p. 74, will be found a further description of the celebrated ruins of Matolenim, Ponape Island, accompanied by a more complete chart of these submerged ruins than has yet appeared. The paper is by Herr P. Hambruch, and is entitled, "Die 'Sogenannten Riunen' von Matolenim auf Ponape." Readers will remember that our corresponding member, Mr. F. W. Christian, in his "The Caroline Island," 1899, has also given full descriptions, plates and plans of these and other ruins in those islands, together with the Native traditional account of their origin.

EDITOR.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 25th September, when there were present: The President, and Messrs. Parker, Fraser, Newman, Roy, and W. W. Smith.

The following new members were elected:—

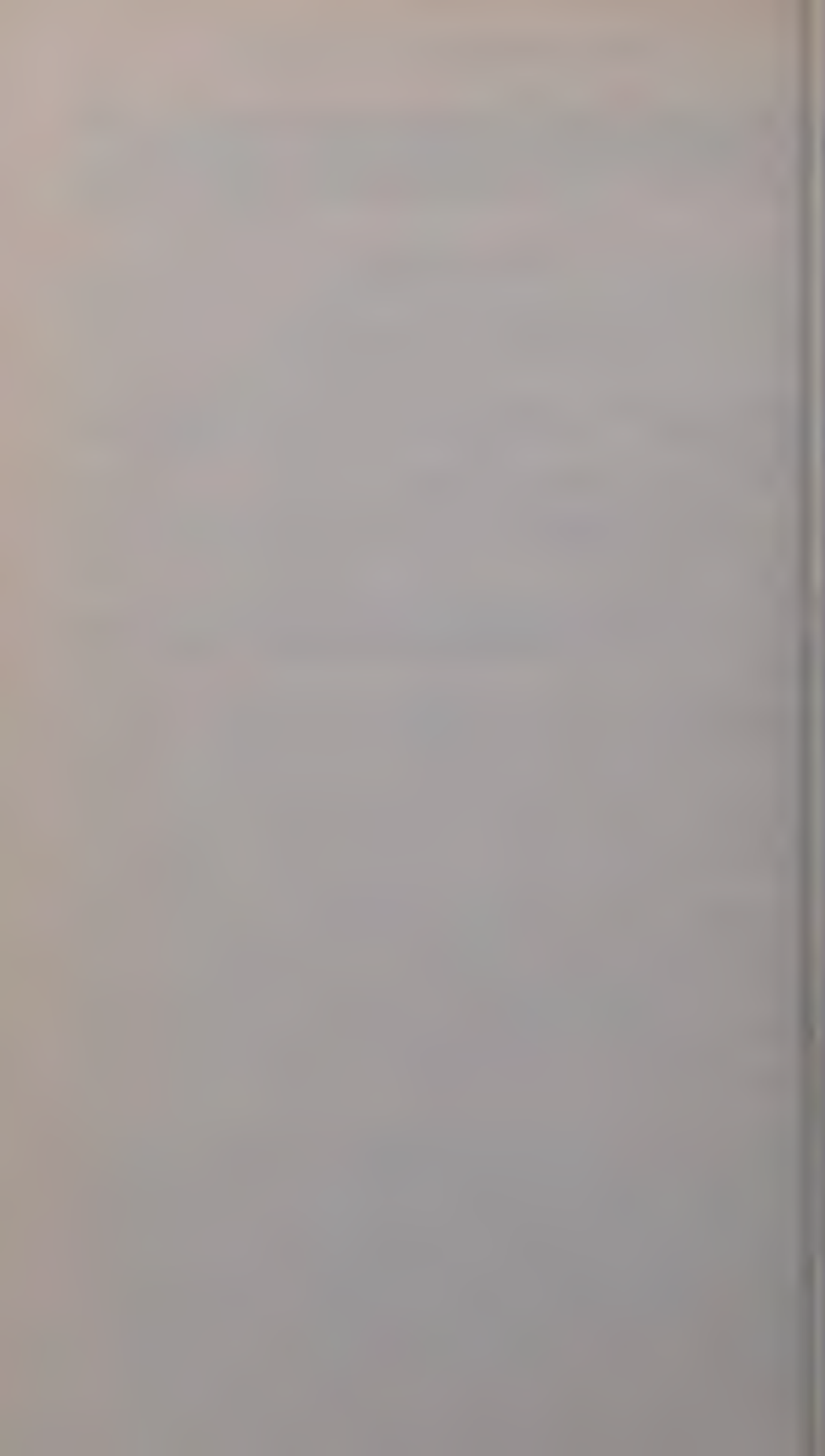
F. Owen Fisher, c/o "The Safe Deposit," Chancery Lane, London, E.C.
Norman Potts, Opotiki.

Papers received:—

"Ancient Maori Canals, Marlborough," by W. H. Skinner.

It was decided that several members, whose names were read out, should be struck off the Roll if their subscriptions are not paid on the next demand being made.

It was decided to exchange publications with the "Kol. Museum fur Volkenkunde," Berlin.



MAORI LIFE ON THE POUTINI COAST,* TOGETHER WITH SOME TRADITIONS OF THE NATIVES.

(Based on Notes taken in 1897 by G. J. Roberts, Esq.)

BY H. D. SKINNER.

The Maoris from whom most of the following information was obtained were:—
Hemi, aged about ninety-five; his wife, aged about ninety-seven: Kere, aged about seventy-five; Jacob, aged about sixty-five; and Bill, aged about fifty. They were living at the Makawhio river in South Westland. They belonged to the Poutini Ngai-Tahu, but probably had Ngati-Mamoe and Ngati-Wairangi blood in their veins.

THE PASSES OVER THE SOUTHERN ALPS.

1. *Harper's Pass*.—This and the Haast Pass were the favourite routes for Maori travellers between the east and west coasts. It was this pass that was used by the war-parties from the east. Travellers would regulate the stages of their journey by the amount of game to be caught. The favourite route lay up the Hohinui river and through Bruce's paddock, canoes being used whenever possible. If the route up the Taramakau† was followed they would leave their canoes a little above the Taipo. They said that canoes were not taken past the mouth of the Otira. Kere went from Greymouth up the Grey and the Arnold in a canoe thirty-five feet long. He was then about thirteen years old. The party, numbering ten, went from Kotuku-whakaoka to Pakihi and then up the Taramakau, over the pass, and on to Kaiapohia.‡ There they stopped for about a year, returning by the same route.

2. *Worsley's Pass*.—This was not used by the Maoris.

3. *Walker's Pass*.—They did not know this pass, nor have they any knowledge of hot springs anywhere on the coast. Kere knew Kauru-potaka lake, and said it was a fine place for catching eels.

4. *Goat's Pass*.—Unknown

* Poutini is the name given to that branch of Ngai-Tahu that lives on the West Coast of the South Island of New Zealand, and from the people comes the name of the coast.—EDITOR.

† Correctly so spelt in MS.

‡ About the year 1825. The Kaiapohia *pa* was then at the zenith of its prosperity. Te Rauparaha sacked it some six years later. The expedition of Te Niho and Te Puoho invaded the Poutini Coast in 1828 and 1835-36 respectively.

5. *Arthur's Pass*.—Kere said that with a few others he had crossed Arthur's Pass where the road now runs. It is said that the Maoris used this pass on entering Westland, but never returned by it as, laden with greenstone, they were unable to swim the two pools in the gorge. The natives questioned knew nothing of this. Jacob and Hemi said that the pass was used by the Maoris in old times, and that Kahuai, a chief, came over by it. He is buried at Opuka by some stones outside the bush near Mussel Point. When they were going over the pass they left their canoes a little above the Taipo on the Taramakau river.

6. *Armstrong's Pass*.—On an open flat, below a patch of bracken there are several *umus* (or Native ovens). These are on the south bank of the Waimakariri, abreast of the Bealey river, and just beyond the road-cutting leading to the Bealy Hotel. These would appear to have been made by hunting parties, as the Maoris questioned knew nothing of Armstrong's Pass.

7. *Browning's Pass*.—They assert, positively, that after Raureka had crossed by this pass none of the Poutini natives would use it.

8. *Matthias Pass*.—This was unknown.

9. *Whitcombe Pass*.—It is said this was used as a return route by the East Coast natives. It is stated that one of their parties, hearing of Te Rauparaha's invasion, cached their greenstone near the pass, and hurried down to Kaiapohia. They fell in the seige and the greenstone was never recovered. None of the natives questioned had any knowledge of the story. Hemi said that the pass was never used, but the others affirmed that Canterbury natives had come over by it.

10. *Haast Pass*.—This pass was used by parties going to and coming from Otago. Te Puoho† and his war-party went south through it.

11. *Head of the Okura River*.—About the year 1866 a Maori named Big Jack came into Westland by this pass. He afterwards lived at Bruce Bay.

12. *Hollyford Pass*.—This was known and used. The first invasion of the Poutini Coast was made by way of this pass. It was led by Ko-te-mate-haere (Te Mate-haere). His party numbered about three hundred men, and they fought their way through to Nelson, killing and eating as they went.

There were other roads across the mountains that were used by the Maoris. One of them led from the Waiau into the Maruia. Ruera said that old Tainui had told him of another. It was found by two Maoris who went from Lake Brunner to Kahupira, then to a place

* See legend of Raureka *infra*.

† See "Journal Polynesian Society," Vol. XIX., No. 3, p. 119.

‡ Probably the first invasion after the Ngai-Tahu occupation of the coast.

where two creeks join the big creek called Tutae-kuri at a flat, then by the small creek Waiake, up over the pass at the head of the Arahura. They then crossed to the Hurunui and went down to Kaiapohia. Ruera also dimly recollects a story that Tuaroaro-te-raki (rangi), who led the first settlers down the Poutini Coast, came by way of Roto-iti and Roto-rua. He crossed the Buller on a *muaki*.^{*} He had another story about two chiefs, Kati-purupuru and Katai-wherei.[†] The former tried to jump the Buller, but failed. The latter was successful.

They did not use the passes for purposes of trade, for their settlements were self-supporting. A Poutini native, who had a friend beyond the range, might send him a piece of *pounamu*, or Jadeite, but there was no regular trade.[‡] When visiting the East Coast they would present pieces to their hosts in return for their food. They knew little about the discoverers of the passes. Browning's Pass was, they said, discovered by Raureka, but was never used by the Poutini Ngai-Tahu. They kept to the route by Harper's Pass. The East Coast natives used both. Crossings were invariably made in summer. Kaiapohia was the starting place from the east, but in the west each party started from its own settlement. They did not often cross to the East Coast, and the parties that did go were small. Harper's and Haast's were the only passes they used. The preparations made before starting did not occupy much time. For, in their villages, there were generally stores of preserved birds which could be taken for food on the journey. These would generally be Maori hens (*wekas*) packed in kelp bags, and besides these there would be dried eels and dried whitebait. They would stop to replenish their store at streams where there were eels, and at places where birds were plentiful. As the parties were small there was no danger of the birds becoming scarce, and they recovered in numbers in a single season. The natives ate roots and berries which they gathered as they travelled. Berries of such trees as the *totara*, the *kahikatea*, the *pihipihi*, and such ferns as the *katoke* and the *kurau* could not be preserved and so went bad after two or three days. *Mamaku* and the root of other ferns were dried in the sun or smoke, and were carried with the parties. Before being eaten they were put into water to soak all night, after which they were roasted in the fire and then pounded between two stones. The amount of food they carried with them varied, but was generally about one hundredweight for six or seven men. The Poutini parties were always small, generally five or six, rarely more than twelve, and they consisted of men, women, and children. The chief would carry nothing more

^{*} *Moki*: Raft of dry flax sticks.

[†] Ka (Nga) Tai-purupuru and Ka (Nga) Tai-heru.

[‡] This, of course, applies only to the Poutini Ngai-Tahu. Among other tribes the stone was an ordinary article of commerce.

than his weapons. His mats and food would be carried by slaves. Each free man carried his weapons, a load of food, and generally two or three mats. The women carried loads.

The men wore sandals (*paraerae*). These were made of plaited flax, or of *ti*, or of mountain grass.* The time they lasted depended on the materials used, the care taken in manufacture, and the nature of the country traversed. The number of pairs of sandals they carried varied—some took five, some twelve, some twenty. Wherever they stopped they made more, using whatever material was handiest. The best ones were made of dry *ti* leaves, and if double, would last for five or six days on fair ground. In swampy country they would last for three or four days. Mountain flax on stones would not hold out for more than half a day. Everyone in the party would be employed making them.†

They also wore socks or leggings made of different materials, all plaited carefully and close, or in a hurry, loose, as it suited them. They were generally made of tussock-grass or of the native grass on the hilltops.‡

They procured fire by friction, carrying with them the dry sticks for the "fire-plough," and the tinder formed by teasing out dry leaves.

HUNTING AND FISHING EXCURSIONS.

The pigeons were tame, and would sit low on the trees. Well and other birds could be caught everywhere, but the natives could say little about *kiwis* and *kakapos*. Mutton birds were never caught on the Poutini Coast. The birds usually taken for food were *tuis*, *wekas*, and pigeons, but all kinds were eaten, even *mokimoki*§ and robins. Sometimes they speared the pigeon, though in general they caught birds with snares of flax or of *ti*. They would set their snares on *kauri* trees, and would catch six or seven at a time. The birds were preserved in bags made of bull-kelp. At Black river, Karangarua, and other sandy spits they got gulls' eggs. They would make a large fire near the nesting-ground, heat stones, and roast two or three hundred eggs at a time.||

Nearly all the Westland creeks were well stocked with eels and whitebait. These were generally caught in wicker baskets. Sea-eels were caught off the rocks by means of round nets, baited with mussels. The natives rarely put out to sea. They went out only when assured of fine weather, and they never went far. They preserved fish

* The kind of grass is not specified.

† See Shortland: "Southern Districts of New Zealand," p. 209.

‡ Tuhoe made leggings of any kind of grass procurable.

§ English name unknown. [Probably *makomako*, or Bell-bird.—EDITOR.]

|| The same procedure seems to have been followed with *moa* eggs by the Māori hunters.

taking out the backbone, gutting, and drying in smoke or sun. They made no expeditions after seals, but killed such occasional ones as appeared on the coast. These they did not skin, but put on the fire, thus burning the hair off. Katau said that the name of the seal was *hanata*.

ROUTES UP AND DOWN THE COAST.

The Poutini natives do not travel up and down the Coast in canoes, for the sea was often rough, and their canoes were small. They went by land, crossing the rivers on rafts of wood or of *raupo*.* In going to Lake Brunner they canoed up the Grey and the Arnold, unless there were only one or two of them, in which case they walked. Another route occasionally used led up the Taramakau and across the portage into the Orangipuku. Sometimes they dragged their canoes across the portage, and sometimes, leaving them moored, they walked across Pakihi. They say there was no *pa* at the Taipo junction, though one is shown on an old map.

CANOEING AND CANOES.

The natives said that the only voyage of any length that was ever made by the Poutini Maoris was that from Bruce Bay to Milford Sound for *tangiwai* (jadeite). Such a voyage would be made only once in twenty or thirty years. It would occupy any length of time from a week to a month, as they landed at the smallest threat of bad weather. Katau said they travelled in winter, which can hardly be correct. The natives of other parts of New Zealand came round the coast of the island in canoes. It would thus seem that the Poutini Ngai-Tahu were a timid folk, a supposition which appears to be borne out by the history of their wars.

They made their canoes in their own district, two canoes of, say, thirty and twenty feet in length respectively, by four feet beam, often being lashed together by cross-pieces. Koe-iti (? Koiti) helped to make a big canoe from a very big *totara* tree near Mahitahi. The stump is there still. The canoe was named 'Pikara,' "after our grandmother." Another canoe which Kere helped to make near Martin's Bay was called 'Kai-whiri.' The Arahura natives had come down for *tangiwai*, and the Bruce Bay Maoris took them and their *tangiwai* back in this canoe. Kere and Koe-iti were both on board. There were five oars on each side. On being questioned they said they used oars sometimes, and sails of woven flax before the white-man came. If this statement as to rowing is correct, the objects figured in Hamilton's "Maori Art,"† and in Hawkesworth‡ are probably oars.

* The *raupo* rafts are generally known as *moki*. In the MS. they are called *mauki* or *muaki*.

† Page 40, Plate II., No. 5.

‡ Plate 53.

The former object is in Dr. Hocken's collection, and was found in a cave on one of the passes leading from Otago into Westland. Hawkesworth's is figured in a picture of a family at Dusky Sound. Thus both appear to confirm the evidence of the natives as to rowing among the West Coast natives. The Morioris of the Chathams, who migrated thither about twenty-five generations ago, always rowed their canoes, never paddled them.

Kere said that the old-time Maori took the span of his outstretched arms as his unit of measurement. He described the longer single canoe—of the double canoe—as being seven fathoms long. The shorter one would then be five fathoms. Spars were lashed from each end of the longer to the corresponding ends of the short canoe. A platform united them about the middle. This was floored and a mast was erected on it. They said that a big canoe from the North Island was washed up at Hunt's Bay. Though it was much battered they could see by the braces and lashings that it had formed part of a double canoe. Two double canoes loaded with *tangiwai* once went from Milford Sound to Waimate. One of them was made on the Makawhio, above Ritchie's, by Tuarohi, "our grandfather." The other double canoes went to Kaiapohia.

TAKAHI* (NOTORNIS), MOA (DINORNIS), AND POU-A-HAWAIKI.

It is said that the Maoris hunted and caught the Notornis at the headwaters of the Rakaia, and that the last of them were seen there. When questioned on this point the natives could give no reply. They said that the *takahi* was large enough to kick the dogs. The natives caught it with a forked stick, pinning its legs to the ground. It was not ten feet high, as the questioner suggested, for then, said Jackson, it would have been large enough to kick a man; it would in fact be a moa.

Although split and charred moa bones have been found in the middens on the West Coast, they could tell nothing about the bird. They had, however, a story about a great bird they called Pou-a-hawaiki. This may have been the bird generally known as Pouakeke. "Pou-a-hawaiki" may perhaps be an expansion of this word arising from a mistake as to its derivation. Pou-a-Hawaiki means "Pou (or) from Hawaiki." Now it will be remembered that a mythological character named Pou journeyed to New Zealand from Hawaiki on the back of a great bird.† A confusion may thus have arisen between

* Takahe.

† See Stack: "History of the South Island Natives," p. 26. There connection with the Harpagornis, for which see "Transactions N.Z.I.," Vol. VI., p. 62. The gigantic bird called Hoikiwi told of in "Transactions," Vol. V., p. 435, appears to be the albatross: see Vol. VI., p. 64.

‡ See "Journal Polynesian Society," Vol. XVII., p. 39. For an East Coast version of the story, see Elsdon Best: "Waikare-moana," p. 36.

two stories. The natives said that once, long ago, some of the Maoris who were hunting or fishing failed to come home. Then, when their fellow tribesmen watched, they saw an immense bird take up a man and carry him to a hilltop. A Maori named Pukerehu fastened a dog's skin on a stick near a lagoon and lay beside it in the water, with only his head above the surface. He had armed himself with a long spear. The Pou-a-Hawaiki flew towards the skin, but when it saw Pukerehu's head it swooped down at it and attacked him with its wings. Then Pukerehu seized his spear and with one blow broke its wing. Again it came at him, and this time he made a mighty thrust at it and it fell dead in the water. Then its mate flew down only to be killed in the same way. Then Pukerehu climbed up to the eyrie, where he found the bones of many men who had been killed by the Pou-a-Hawaiki. He also found and killed two chicks, one of which was just ready to fly.

EEL STORIES.

Hape, a cousin of Te Koe-iti, when at Lake Te Anau, saw a great eel floating in a creek. He speared it, but the spear broke and it escaped. There are eels, says Te Koe-iti, over thirty feet in length. "You can see them spouting when the sun comes up on the lake." Another man, named Pueru, went out to catch this eel, but caught its mate. He dug out a dry gutter in a zig-zag course for over half a mile. The eel came to his flax bob and swallowed it, and Pueru dragged it ashore along the gutter. The *taipo* (evil-spirit) helped him in his struggle. When he had pulled it a long way from the water, he attacked it with a stick. It turned and reached the verge of the lake before he killed it.

The general belief in big eels by the Maori race is commented on in the 'Transactions New Zealand Institute,' Vol. X., p. 56. The disappearance of a soldier in a lagoon at Bell Block, near New Plymouth, was attributed by Maoris to a huge eel. The story of Pueru given above contains modern touches in the aid given by the *taipo* and the detail at its close. *Taipo* is itself a modern word.

DOGS.

They said that the Maoris brought dogs with them from Hawaiiiki.* The descendants of some of these ran wild in the bush. Some of the domestic ones were kept for food, and some for hunting. Their myth as to the creation of the first dog somewhat resembles other stories of Irawaru. Two brothers once went out hunting. One of them went down on hands and knees to allow his brother to comb his hair. Then his brother made him stay down, and pulled his nose till it became like a dog's nose, and his ears till they became like dog's ears. So he went

* So spelt in the MS. Should be Hawaiiiki.

on till the man became a dog and ate dirt (*kai tutae*). When they went home their father said, "Where is your brother?" The sons said, "Here he is," and whistled, and the dog ran up. This is evidently a debased form of the Ngai-Tahu version of the story of Irawaru.*

FORECASTING THE WEATHER.

They foretold the weather by the clouds and by the stars. It was the twinkling of the stars that was noted. They could tell whether the seasons would be good or bad by the stars. There was one constellation which rose in July that was watched with particular care. There were two stars above a line of three or four, and at the side there were some more.†

WAR.

The Poutini Ngai-Tahu were not a fighting race. Excepting the fights against *tauas* from the North Island, which took place between the years 1828 and 1836, their only regular warfare consisted in skirmishes with the Ngati-Tu-mata-kokiri to the north of them.‡ When defeated they scattered into the bush. It is said that the Greymouth natives retreated by canoe up the Grey and the Arnold into Lake Brunner. This was denied by those interrogated. The idea of keeping the existence of the passes secret for strategic reasons had not occurred to them. The paths of the *tauas* were the ordinary trade routes.

GREENSTONE §

They said that greenstone was found in the bed of the Arahuan river, at Milford Sound, on the hillside exposed by a slip in the bed of the Hohonu, at Tara-o-Tama, and one block at Kotore-pi. They knew only two names for greenstone; that from Milford Sound was called *tangiwai*, while all the rest was *pounamu*. Ruera made use of the phrase "*hine auhuka*," explaining that "*auhuka*" meant the "highest of greenstone." The phrase contains a reference to forgotten mythology.

They thought *tangiwai* more beautiful than *pounamu*, but not so serviceable for tools or weapons. They had in their possession a beautiful little *mere* made by Jacky Crab. This weapon, they said, was carried hung round the neck in peace time, but when there was probability of fighting they would carry it "inside the sleeve." The

* See Wohlers: "Transactions N.Z.I.," Vol. VII., p. 14. Grey: "Polynesian Mythology," ed. 1855: p. 52.

† Orion's Belt corresponds to this description. I have followed the diagram in the MS.

‡ For a history of their wars see "Journal Polynesian Society," Vol., XVII, p. 185 ff., and authorities there quoted.

§ On this subject Mr. Justice Chapman's paper, "The Working of the Greenstone" in "Transactions New Zealand Institute," Vol. XXIV., should be read. In it will also be found information as to passes.

had a greenstone *tiki* called "Kopatapata"* and a thin piece of transparent *tangiwai*.

The places at which greenstone was found were not kept secret. The Poutini Ngai-Tahu claimed the stone in a general way, but did not enforce their claim. There was no regular trade in greenstone. If a Poutini native took some to Kaiapohia he might exchange it for mats or for *taramea*. This was a vegetable scent, which was mixed with oil and rubbed on the body, legs, and feet.† They said that before greenstone was discovered weapons were made of *rata*, *manuka*, whalebone and *toki uri*.‡ Their ancestors did not import stone of any kind from the North Island. In cutting the greenstone they used a kind of stone found above the coal-mines at Brunner. This was split by fire, and then used with water as a kind of file or saw. They called it the grinder or polisher *hoaka*.§

When asked how it came about that so many valuable tools and weapons were found among the debris of old settlements, they replied that when a Maori died he was buried on the spot.|| The other natives would then leave the place, not taking the dead man's weapons or tools. It often happened, too, that a native, when going away for a short time, would bury such objects of value as he could not carry. If he did not come back the things remained hidden until discovered.

MYTHOLOGY AND TRADITIONS.

That part of the MS. which deals with the mythology and traditions of the Poutini Ngati-tahu is extensive. It is interesting to find a branch of the Maori race, shut off for so many centuries from the northern tribes, telling exactly the same story of the coming of the 'Tainui' and 'Te Arawa' canoes as is told by the tribes of the North Island. The incidents are those of the well-known story, though the names of the canoes are not given. The writer of the MS. appears to use the orthography of Cook and other European investigators when taking down the names of traditional homes of the race, "Hawaiiiki," "Owhyee," and "Oahu"—names given in the MS.—should in Maori be rendered "Hawaiki," "Ko-Waihi," and "Ko Ahu."¶ The version

* This is probably the name of the kind of greenstone of which the *tiki* is made.

† See Shortland, "Southern Districts," p. 217.

‡ Two former are trees. The last is perhaps a translator's mistake for "toki-ure," a stone adze or gouge. [Toki-uri is a black, close-grained stone.—EDITOR.]

§ Northern *hoanga*.

|| Not so with chiefs. See Taylor, "Te Ika a Maui," p. 217.

¶ Cf. "Journal Polynesian Society," Vol. XIX., No. 3, p. 141.

they gave of the story of Tarewai differs from those of Stack* and Mackay† in several particulars. Maru, they said, was Ko-tao-paraki's brother. The latter was father of Tarewai, who was chief of Ngati Kuri. He was captured by Ngati-Mamoe at Puketuroto (Hakopa says Papanui). For the rest the stories are the same.

The Poutini Ngati-Tahu had, as was natural, an intimate knowledge of the story of Tama-Ahua. The most interesting variation from the published version was supplied by Hakopa, who said that Tama blew the dart, putting his hand to his mouth to illustrate.

One tale, which was given in fuller detail than in any published version, is the well-known one of Raureka. Raureka was the maori woman of the Ngati-Wairangi tribe, who about the year 1700 discovered Browning's Pass, and, pushing on across it, descended the eastern slopes of the Alps. Following down the course of a stream somewhere near the present site of Geraldine, she came on a party of Ngai-Tahu shaping a canoe. Seeing, perhaps, that she was mad, they did not interfere with her. She watched their cutting, which was slow, for their adzes were made of *uri*, or basalt. Taking from her bundle a little packet, she showed them, what all versions of the story agree in calling, the first piece of greenstone the eastern tribes had seen. Now we know from other traditions, as well as from archæological research, that greenstone was known to Maoris in all parts of New Zealand long before the time of Raureka, and this contradiction has caused historians a good deal of trouble. Stack, in his "History of the South Island Maoris," has no satisfying solution to offer, and Mr. Justice Chapman in what will probably long remain the classic essay on the working of the greenstone, leaves the question open. The true explanation of the story as we now have it seems to be that in the course of generations the emphasis has been moved on to the wrong point of the story. The story did, as might be guessed from its persistence, enshrine an event of the greatest importance. That event was not the discovery of the greenstone, but the discovery of a new and easy road to it. Before Raureka's lifetime, doubtless, greenstone ornaments and weapons had been rare. Parties in search of the stone had been faced either by a canoe voyage along a stretch of rugged and storm-beaten coast, or by a long and difficult journey on foot around the coast from Arapaoa to the Arahura. The boldest might well be daunted by either course. But now a pass had been discovered across the mountain barrier, and the way was easy. At once, we are told, a war-party gathered, crossed the pass, fought with Ngati-Wairangi, and came home laden with the stone.

* 'History South Island Natives,' p. 84.

† 'Native Affairs in the South Island,' p. 44.

If this interpretation of the story is the true one, all other passes known to the Maoris must have been discovered since the journey of Raureka.

[The greater part of the material from which this paper was composed was collected in the year 1897 by Mr. G. J. Roberts, Commissioner of Crown Lands for Westland. The volume of MS., in the form chiefly of questions and answers, was given to Mr. Percy Smith, who took from it whatever matter pertained to "The History and Traditions of the Taranaki Coast." The remainder has been incorporated in this paper.]

THE HISTORY OF 'HOROUTA' CANOE AND THE INTRODUCTION OF THE KUMARA INTO NEW ZEALAND.

WRITTEN BY MOHI TUREI, DICTATED BY PITA KAPITI.

THE following is one of the papers that were collected by the late Samuel Locke some years ago, and no doubt intended by him for publication in continuation of others that appeared in the "Transactions of the New Zealand Institute." The MS. book in which these and other papers are contained has the following note in the beginning: "This book belongs to Mr. Locke, and was written by me, Mohi Turei of Tongaroapeau, of Waiapu." Mr. Locke has added, "The matter written in this book was at the dictation of an old Tohunga, Pita Kapiti."

With regard to this account of 'Horouta,' it differs a good deal from others that have appeared, notably in Mr. John White's "Ancient History of the Maori." This is the first time a local origin is assigned to this canoe, and we shall see in the papers about to be published relating to the coming of 'Takitimu' canoe, that 'Horouta' accompanied that vessel on her voyage to New Zealand, and the inference to be drawn from the narrative is that the latter was built in Tahiti at the same time as 'Takitimu.' There is, perhaps, some little doubt about the matter, and it may be that 'Horouta' was really built in New Zealand; then made the voyage to Hawaiki (Tahiti), and returned with the fleet when the six canoes came here in the middle of the fourteenth century. There are difficulties about this view however, and we must for the present be content to get Mohi Turei's account on record, so that anyone having more time (and sufficient interest) than the writer hereof, will be able to take the question up.

The chief interest in this story is the introduction of the *kumara* into New Zealand, whether it really took place in the times of Toi-te-huatahi, or, as seems to the writer most probable, in those of Tamaki-Hikurangi, who flourished some seven or eight generations after Toi. It is to be remembered that Toi came to New Zealand himself from Tahiti, and it is most unlikely that he should have been surprised at the *kumara* when it was shown to him by Kahukura, for he must have seen and eaten it before he came here.

With regard to Kahukura, we may possibly venture to identify him with one of the Rarotonga ancestors who flourished just twenty-eight generations back from the year 1900 (for which see the table at the end of "Hawaiki," 3rd edition, 1910). We shall there see him under the Rarotongan form of Kaukura, and he is known to have been a great navigator, so may have visited New Zealand.

The story of Kahukura partakes very much of the marvellous, and may be, whilst embodying a real historical fact, has interwoven with it a true myth. For instance, Kahukura is one of the names for the rainbow, and the arch that he made extending from Hawaiki to New Zealand is possibly a reference to the rainbow. It also may possibly be that the whole story does not in reality refer to the introduction of the *kumara* to New Zealand, but to some far more ancient episode.

We may now follow Mohi Turei's narrative:—

TRANSLATION.

It is said that 'Horouta' was from this island, and belonged to Toi-te-huatahi and his family. The reason why Toi came to settle in this island was on account of the 'Fishing of Maui,' that is, of Maui-potiki, who fished up this land, which is still called 'Te Ika-a-Maui' (or Maui's fish).

Hema was a descendant of Maui, and from him the descent is as follows:—

- Hema
- 35 Ruatanga-nuku
- Ruatanga-rangi
- Hā
- Tongaroa-a-whatu
- 31 Toi-te-huatahi *

This is Toi who owned the canoe 'Horouta.' It is said that Toi lived at Whitianga (Mercury Bay) with his offspring, and that the name of his house was Hui-te-rangiora.†

Kahukura was from the other side, from Hawaiki, and was a son of Rongomai and his wife Hine-te-wai. Kahukura had an extensive knowledge of all the islands of the world, he was indeed a god, but became a man. He had a friend named Rongo-i-amo, to whom he suggested that they should come to this island (New Zealand). They then filled a belt with *kao* (dried *kumara*), which Kahukura fastened round his friend. The name of this belt was 'Whetonga.' Then Rongo-i-amo asked the other by what means they could reach there, to which Kahukura replied, "Leave that to me, I will lay down a way for us two." And so Kahukura took his mother, Hine-te-wai,

* See note at end hereof.

† Whakatane is the home of Toi, as acknowledged by all the learned men of the Bay of Plenty.

and bent her (in form of an arch), inserting her legs in the ground at Hawaiki, and her arms in this island, and so she formed an arch in the sky. Then Kahukura took his father, Rongomai, and performed the same operation on him, and thus Rongomai sprawled on the back of Hine-te-wai. After that Kahukura ordered Te Paoka-o-te-rangi to lie on top of Rongomai, which he did. Above the last laid Totoe-rangi, above him was Kahukura himself, and then came Taha-wai, Kau-rukiruki, and finally Here-umu. Then Kahukura told Rongo-i-amo to place himself on top of Here-umu; and that was the road by which Rongo-i-amo crossed over. As he did so, Kahukura made a spring and crossed at the same time to this island.

On their arrival at the home of Toi, his children, grand-children, and their tribe, they were received as guests and made welcome. When the food was placed before them, Rongo-i-amo saw that the hosts were bringing out some Ti for them in a bowl. So he said to Kahukura, "That is perhaps the food that we brought, now being prepared?" Kahukura replied, "Wait awhile, if it is so we shall soon know."

It was not very long before the food was placed in front of them, and then they saw it consisted of Ti, Mamaku and Aruhe (Cordyline roots, the heads of the black tree-fern, and bracken roots). So they tasted the food in the bowl, and found it was not Kao* (preserved *kumara*), nor did they approve of the foods offered them.

Kahukura now said to Toi and his people that he wished them to bring him a bowl with some water in it, and when several were brought, Rongo-i-amo poured out part of the contents of his belt into the bowls, of which there were seventy. After all the bowls had been mixed, Rongo-i-amo took them to Toi and his family, where, as soon as the sweet scent of the *kumara* reached him, he proceeded to taste the food. Kahukura said unto him, "O Toi! Do not put all your fingers into the bowl, but first use your fore-finger to place it in your mouth." So Toi did as Kahukura told him; that is, he licked his fore-finger; and as he did so Kahukura recited the following *karakia* :—

Ko miti, ko para, ko pau rawa,
Ko miti, ko para, ko pau rawa,
Ka reka i tua, ka reka i waho,
Ka reka i nga marua-tapu o Hawaiki.

By sucking the grains, all will be consumed,
By sucking the grains, all will be eaten,
'Twill be sweet beyond and away;
Sweet as if from the sacred hollows† in Hawaiki.

* Mohi says, "After the *kumara* is scraped it is dried in the sun, and when dry is cooked, then again sun-dried, and is then called *kao*."

† *Marua-tapu*, probably means the "sacred store-houses in which the *kumara* is stored in far Hawaiki."

Then Kahukura called on Toi, "Now put all your fingers into the bowl, and eat." Then Toi ate his fill, and as he did so, the sweetness of the food tickled his throat, and tasted delicious in his mouth. Toi exclaimed to Kahukura, "Now, indeed, for the first time do I taste a really delicious food! What is the name of the food?" Kahukura replied, "It is the *kumara*." "Where is it to be obtained?" said Toi. "In Hawaiki," replied Kahukura. Then said Toi, "Probably it would not be possible to fetch some from there?" "It could be easily obtained," said Kahukura. "By what means could it be got?" asked Toi. Kahukura then turned to the canoe belonging to Toi that was lying in its shed, i.e. to 'Horouta,' and said, "What is that which lies there?" Toi replied, "It is a canoe, 'Horouta'!" "Then," said Kahukura, "Enough; by that means can the *kumara* be obtained."

In that same night Kahukura assembled all the Tohungas into the house, into 'Hui-te-rangiora'; and there they demanded of the gods that the 'sounding waves,' the 'breaking waves,' of the ocean and of the great gales, should be calmed; that the gods should cause the canoe to be light in order that it might be swift.

In the morning the canoe was dragged down to the water. It is said that there were seventy people went in her as crew. And before starting, the 'Kawa' was recited by the priest Rangi-tu-roua—that is, the appropriate prayer for a safe passage, which is as follows:—

Hau toto, hau toto,
Ko Tu, hekea ana,
Ko Rongo, hekea ana,
Ko te ngahau o Tu,
Utaina taku kawa nei,
He kawa tua-maunga,
Ka wiwini, ka wawana,
Tara pata tu ki te rangi,
Au e ki,
Whano, whana,
Hara mai te toki,
Hauna, Hui e, Taiki e.*

After the 'Kawa-moana,' of Rangi-tu-roua, the 'Mapou-kawa' (or mapou-wood rod used in the *karakia*) was stuck into the bows of the canoe, in the 'Parata,' or figure-head; and then it was decided that Tai-pupuni should use the paddle called 'akau'; Tai-wawana, the 'piripiri' paddle, and Tai-aro-paki, the 'tapaki' paddle. After this was recited by Rangi-tu-roua the *karakia* to define the course of 'Horouta' across the ocean, as follows:—

Tura mai te tura
Kakapa te manu i uta, he paki hau,
Tauranga ko tawhiti nuku,

* I hesitate to translate this, and the others that follow, without the help of some learned man of the Maori race.

Te whakamakautia he ariki tapu,
 Kia inu ia i te wai o Whakatau,
 Mate toka i mua, mate toka i roto,
 Tu whanawhana, tu maihi, tu makaro,
 Tu te Whairamu,
 E ai hoki te hirihiri,
 Kei te kohukohu i runga,
 Koi rangi tukua, koi rangi horoa,
 Tāne tukua, Tāne takoto,
 E ai hoki tenei mata tohu.
 Uru whakapupu ake te uru o te whenua,
 Te tau arohakina ki waho,
 Ki te uraura o te ra,
 Ki te werawera o te ra,
 Whakarere ki tai marehua ki waho,
 Taku hoe nei, ko 'Rapanga-te-ati-nuku',
 Ko 'Rapanga-te-ati-rangi';
 Na Tai-pupuni, na Tai-wawana, na Tai-aro-puke,
 Hua taku hoe nei, he hoe taurihuri,
 He hoe karaparapa
 Ki taha tu o te rangi,
 Aue ki; Whano, Whana.*
 Hara mai te toki, Hauma,
 Hui e, Taiki e.

It is said that no sooner was this *karakia* ended, than Hawaiki was sighted; and then Rangi-tu-roua recited the second of his *karakias*, as follows:—

Mano ki te Hawaiki,
 Ka tu hakehakea,
 Mai te kowiwini, mai te kowawa,
 He toki minamina, he toki mai anarea,
 Ka hirahira,
 Ko aitu mai o tangata,
 Ki te pu o te rakau,
 Ka ui iho ka ui ake,
 Ka ui tua te kaha o Tangaroa,
 Ko au matakaka, ki tua o Hawaiki,
 Katea te rawaka mai
 Ko Tāne ka haruru rutu,
 Whano, Whana, Hara mai te toki,
 Hauma, Hui e, Taiki e.

It is said that on the completion of this incantation, the canoe had arrived at Hawaiki. It was during the night they reached there. On their arrival they found that the *kumara* harvest was over, and all the crop safely stored away in the '*ruas*' in the *pa* named Hui-a-kama. Here they heard a man named Kanoa reciting the '*whakaaraara*' (or sentinel song) which is as follows:—

* Mohi says, at these words every one on board the canoe joins in as a chorus.

Titi mai te marama,
 Titi mai te marama,
 Na Taratutu, na Tarawehi,
 Na Tara-hokaia.
 Kihai au i panapana
 Kihai koe i panapana,
 Ka taka mai whitohi,
 Ka tu kapiti-nuku,
 Ka tu kapiti-rangi,
 Waiho te tae o Matuku,
 Ka moe te mata o te tipua,
 Ka ara te mata hi taua,
 E ia e te ika e takoto nei.

The strangers to that plant, the *kumara*, secured some *taro* roots, and then asked Kahukura, "Perhaps these are the *kumaras*?" He replied, "Those are not *kumaras*, but *taros*, that are planted on the edge of the *kumara* plantations." After that they found some dried *kumara* tops, and Kahukura pointed out, "Behold, the roots have been harvested, and are now in the *ruas*."

All this time they could hear the voice of Kanoa reciting his 'whakaara' (or sentinal song) within his *pa* of Hui-a-kama:—

E kore koe e tai mai i te ra takitahi,
 Me tuku ki te karere,
 Kia tae mai te wiwini,
 Kia tae mai te wawana.
 Kia tae mai te Ariki-korongata,
 Ki to whenua nei.
 Tenei hoki au te kekeho atu nei,
 Kei runga o Awarua—
 Awarua e ia,
 E te ika e takoto nei, e ia.

On hearing this song, Kahukura said to his companions, "The people of the *pa* are dwelling in a state of fear of me." His friends asked, "How do you know that?" He replied, "Behold! Do you not hear them mention my name, 'Ariki-korongata,' in the '*Koko*' of my friend Kanoa? He thinks perhaps that my absence is due to a desire on my part to raise a war-party."

Kahukura now said to the crew of 'Horouta' that the canoe must be poled to the side of a cliff at Hawaiki, where the *kumara* grew in abundance. When the canoe reached there, she was laid along side the base of the cliff, and Kahukura taking a '*ko*' (or Maori spade) named 'Penu,' he pierced the cliff of Hawaiki, at the same time repeating his *karakia* thus:—

Te ko, te ua nuku, te ua tara,
 Te ua patapata i awaha,
 Te whererei iho ai tae o Matuku,
 Te whererei iho ai tae o Pani,

He tapu taku kiri nei,
 Te ripiripi o te rangi,
 Té whakarangona atu te Ati-tipua,
 Té whakarangona atu te Ati-tawhito.

And then, behold ! Down fell the cliff of Hawaiki, that is, the *kumara* and 'Horouta' was filled. Kahukura then withdrew his spade, and holding it horizontally, said another *karakia* :—

Tina ! Toka !
 Rarau te wheke-nui—
 A-Mutu-rangi,
 Tina ! Toka !
 Te pari ki Hawaiki.

At this the cliff at Hawaiki ceased to fall ; the cliff again became secure, whilst the hold of 'Horouta' was full of *kumaras*.

It is said that at the time the cliff fell at Hawaiki, and 'Horouta' was laden, rats fell into the canoe at the same time, as well as the Pakura bird.

When 'Horouta' had been laden with its valuable freight Kahukura then decided on the preparations for their return to this island. His directions to the crew were, "Go, but be careful not to allow 'Rongo-marae-roa' (the honorific name for the *kumara*) to become mixed with 'Ariki-noanoa'" (the honorific name for that staple article of Maori food in former days, the fern-root). 'Rongo-marae-roa' is the special food of Kahukura (? in his god-form), and hence is it *tapu*, and moreover, the *kumara* itself is a god, i.e., food, or an offering to the gods, and, hence of all foods, it is the most *tapu*.

But 'Ariki-moana' is also a god, for, behold ! If any man has headache, or influenza (*rewharewha*), or other illness, he breaks up piece of fern-root and suspends it round his neck, and in such case it is called a '*pitopito*' and is to ward off diseases. But in no case must the *kumara* be allowed to lie alongside the fern-root, or there will be trouble. The great objection to the fern-root is its bitterness beyond all other things, and hence is the 'saying,' "Te kawa i te titohea o aruhe."

After this, 'Horouta' was sent away on her return ; Pawa embarked as captain of her. There also came Awapaka, Tara-hirihiri, Hau-taketake, Tāne-hereti, Koneke, Te Paki and others. The *ko* spade, named 'Penu,' was also brought, as well as the *mapou* to be used in the ceremonies connected with the planting of the *kumara*, when it is called a '*toko*' ; the *mapou* was named 'Ateate-a-henga.' Also were brought some Hutukawa trees as a guide to the seasons. They were called 'Te Rohutu-mai-tawhiti' and 'Oteko-mai-tawhiti.'

There also came on board a woman named Kanawa. The canoe came away on her voyage and made the land (of New Zealand) :

huahu (Great Mercury Island, Bay of Plenty), where Kanawa saw some fern-root, which she stole and brought on board 'Horouta.' From there they sailed, but had barely got into the offing, when 'Rongokararae-roa' (the *kumara*) became furious at the fern-root the woman had brought on board. None of the men on board knew of the fern-root being there. They learnt the fact through the priests, who declared that the stormy weather they now encountered—the winds named Taunui, Hauroa, Tu-awhio-rangi and Te-Uruhanga was due to it. Then the *tohungas* felt sure that some sin had been committed by some of them. When they arrived off Whakatāne, that is, on this side near O-hiwa, the woman was thrown overboard, and when she came to the surface she held on to the bow of the canoe. The men called to her to let go lest the canoe should turn over, but she would not listen, she held on. And thus it was that 'Horouta' was capsized, the woman dying there, and thus was the name of that place called Tukarae-o-Kanawa. After the capsize of 'Horouta,' she drifted ashore at Whakatāne, where part of her load of *kumaras* was put ashore.

The chief Tohunga, Rangi-tu-roua, advised that the canoe should be turned over, for she was lying bottom up. They fetched a titoki limb to raise her, which was stuck in the ground under one of the gunwales, whilst all hands got hold of a lever, during which the priest recited the following *karakia* :—

E iki, e iki, te tura uro whiti,
E iki, e iki, te tura uro whiti,
Hiki nuku e, hiki rangi e,
Hiki nuku e, hiki rangi e,
Ha ha, ka hikitia tona ure,
Ia ia iaia, Ha i i i.

Now was the canoe raised up, and then were twisted the ropes to haul her inland, on the completion of which, Rangi-tu-roua commenced another *karakia* :—

Paneke i a wai ?
Paneke i a Tu-te-rangi-aitu,
Hauhau te toki,
Matapo ia, matapo ia,
Huri te po, moi marire mai,
Moi marire mai, E tua ure,
Moi marire mai, E tua ure.

When 'Horouta' was well ashore, the chiefs proceeded to discuss the question of how they were to obtain a top-side for the canoe. Some of the seventy men were told off, as assistants to Pawa (the captain), to make one. Others were appointed to help Awapaka in catching birds as food for the workmen at the repairs to 'Horouta.' Those who went with him were Tāne-hereti, Koneke and Te Pakai. Mohi says here, 'refer to page one for the various *karakias* used in

bird-catching,' where he has described many of the ceremonies connected with the art of '*tahere manu*.' It would almost appear as if the men whose names are mentioned above were subsequently deified as the local gods or guardians of the '*Pua-manu*'—bird preserves.)

Rangi-tu-roua and some of the others remained by the side of the canoe. The company of Awapaka proceeded to the forests at '*Pua-o-te-roku*, where they caught many birds, cooked them, and then placed them in calabashes, all these various works being accompanied by the appropriate *karakias* (as detailed in a previous part, referred to in note above).

Pawa's party proceeded on their way to dub out a *haumi*, or engraving piece, and on arrival at a certain mountain they found a suitable track from which event that mountain was named Maungahaumi. (It is situated thirty-four miles north-west of Gisborne.)

Now Pawa, finding the rivers that descended from that mountain were not large enough to float his *haumi* after it had been dubbed out, by aid of the following incantation he caused an abundant flow:—

Tawhai mimi,
Tawhai roro,
Tawhai mimi,
Tawhai roro.

The water formed the following rivers: Waioeka, which runs into the sea at O-Potiki; Wai-kohu, a branch of the Wai-paoa, the mouth of which is at Kopu-tutea, in Poverty Bay; and Motu, that falls into the sea twenty miles north-east of O-Potiki in the Bay of Plenty, *Marae-nui*.

Another of the men on board the '*Horouta*' was Rongo-kako, who was sent as a messenger to inform all the people of this island that the '*Horouta*' had arrived.*

After Pawa and Awapaka had left on the errands described above, Rongo-kako was sent by Rangi-tu-roua and his companions to take charge of '*Horouta*,' which canoe, after Pawa and Awapaka had left, had been repaired by Rangi-tu-roua. And then Rongo-kako was dispatched after them to tell them to return. Before the *haumi* prepared by Pawa was finished, the canoe had been repaired.

The birds prepared by Awapaka at Te Pua-a-te-roku, when the party arrived at the brow (? above where the canoe had been left) were eaten by them, and hence is that place named '*Taumata-kai-hi*.' When they arrived at the beach at Tai-harakeke it was daybreak, there they left the (empty) calabashes, and they are to be seen to this day; whilst the place was named '*Te-kai-taha-a-Awapaka*.' There was only one calabash brought on to Te Awanui (twelve miles south of

* It is also said that this man, who was the father of the celebrated captain of the '*Takitimu*' canoe, Tamatea-ariki-nui, came here with his son.

the East Cape), which was brought by Toetoe; but when they arrived there, the 'Horouta' had passed on south. At Waiapu are to be seen the bailer, the anchor, and the *kumaras* which were left at that place, as also the *mapou-tapu*, named 'Atiati-a-henga' [*sic*]. So the calabash was left at Te Awanui and is to be seen there still; it is called 'Toetoe.'

As has been said, after the departure of Pawa and Awapaka, the canoe was repaired by Rangi-tu-roua, and on completion, the *kumaras* were put on board with all the ceremonies that had been used at Hawaiki, and hence was the successful accomplishment of the voyage.

Pawa and his companions were left behind, and 'Horouta' went on her way, distributing the *kumaras* to various places right away to Waiapu, where the hold of 'Horouta' was finally emptied, and hence is the 'saying' in reference to the abundance of *kumaras* at that place, 'Ka mahi te tainga o te riu o Horouta.' (Behold the greatness of the output of the hold of Horouta.)

NOTE.—In reference to the descent of Toi-te-huatahi from Hema, no doubt he did descend from that celebrated ancestor, but we have never seen before so short a line from Hema, and cannot help thinking that several names have been omitted. The period of Toi has been fixed, with as great precision as we are ever likely to get in Polynesian history, at thirty-one generations back from the year 1900, and the Executive of the Society intend to make that a fixed date from which to determine others. Now, by referring to Mohi Turei's table on the second page hereof, it will be seen that Hema is thirty-six generations back, which in our opinion is far too small a number, although it agrees with that given in this 'Journal,' Vol. XX., p. 155, very nearly, for Hema was the grandfather of the Rātā therein referred to. This question is not yet decided; and we must content ourselves with recording each item as it is received, so that in future some one may take up the matter and settle it. Our members must forgive the constant reference to genealogical matters in the 'Journal,' but if ever the history of the Polynesians is to be put on a proper basis, we must look to these pedigrees to furnish us with dates—there are no other means of doing so.

Again, reference must be made to Mohi's table. He gives the father of Toi as Tangaroa-a-whatu, a name that is, we think, unknown to any other authority. But we do not say this is wrong; rather is it probably another name for Toi's father, by the help of which we may yet recognise Toi on some of the Eastern Polynesian pedigrees. This has so far only been done as for one line.

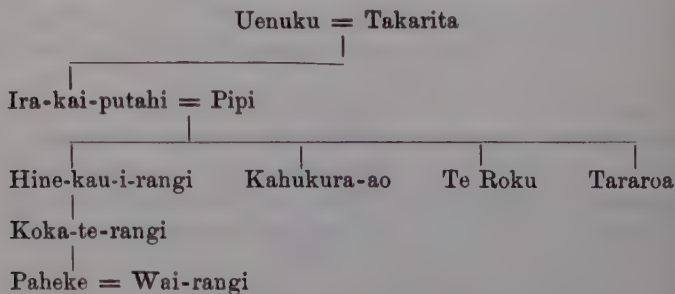
We may learn a little more about 'Horouta' from the documents now with the Society, as dictated by Te Matorohanga in the sixties of

last century. It has been said by some writers on this subject that 'Horouta' is another name for the 'Takitimu' canoe, but the above Ruanuku is very positive that they were distinct vessels. He says, "The 'Horouta' was the canoe of Pawa, Taikehu, and Ira, and it was hewn out in the same spot as 'Takitimu.' The reason it received that name was this: When the 'Takitimu' was first tried in the waters of Pikopiko-i-whiti (which, there is now very little doubt, was the lagoon at Tahiti), the old people assembled on a hill named Pukehapopo to watch the trial of speed against many other canoes there gathered for that purpose, when it was seen that 'Takitimu' easily beat all the others. The trial took place at a part of Pikopiko-i-whiti named Moana-ariki. Rua-wharo was in charge of the steering paddle, the name of which was 'Tangi-Apakura,' and Te Rongo-patahi was the fuggle-man in the centre of the canoe. Taikehu said to Pawa, "Now let the name of our canoe be 'Horouta' in remembrance of the speed of 'Takitimu.'"

Now, that canoe did not effect a landing here safely. As she approached the shore she ran into a rock named Tukerae-o-te-Kanawa. Thinking that the canoe was a total wreck, most of the people started to swim ashore; among them Hine-kau-i-rangi, a lady of great rank. When Taikehu and Pawa saw this, they started after her, taking a bundle of calabashes with them as a float, for they thought their *ariki* might be drowned. But it was Awatope who succeeded in conveying the lady ashore.

Now, Hine-kau-i-rangi was a very high-born lady, and she came hither from Hawaiki, bringing with her all the prestige of a great chieftainess. It was from her that Ngati-Ira derive the light-coloured hair so often seen among them, for her mother Pipi was a *korako* (light flaxen-haired), and, hence arises the 'saying': *He aha te uru o tamaiti? Ka pa taua he uru korito, he uru ariki no Pipi.* (What is the hair of thy child? If it is light, then it is a descendant of Pipi.)

This is the descent of that chieftainess:—



The reciter then goes on to repeat that 'Horouta' is quite a different canoe from 'Takitimu,' and adds that Ngati-Pawa, Ngati-

Porou, and Ngati-Ira, of the East Coast, are all descended from the crew of 'Horouta.' He says that Rua-taumata, his wife Kawerau, their children, Waha-a-paka, Tu-tapakihi and Tāne-here-pi, all came in 'Horouta.' Kawerau's father, also named Waha-a-paka, was killed at Pakaroa, Whangarā district, Hawaiki (Tahiti), his wife and children coming here in 'Horouta.'

The Uenuku shown on the table above, was the celebrated priest who flourished about a generation or so prior to the great migration to New Zealand in the middle of the fourteenth century.

POLYNESIAN LINGUISTICS.

II.—POLYNESIAN LANGUAGES OF THE MICRONESIAN BORDER.

BY SIDNEY H. RAY, M.A., F.R.A.I.

I. NUKUORO.

THE Polynesian Colony of Nukuoro consists of the two islands of Nukuoro and Kap-en-Mailang, lying between the southern islands of the Mortlock Group and the coast of New Guinea. The latter island is distant about 600 miles; Mortlock about 200 miles.

Nukuoro is not only the most north-westerly Polynesian dialect, but it is also the nearest geographically to Indonesia. Its neighbours on the north are the Micronesian dialects of the Mortlock Islands, and on the south the Melanesian of New Ireland. In a direct line north-west are the (Micronesian) Western Carolines (Yap and Uluthi), and the Palau group, which are nearer to Nukuoro than the Ellice group, in a direct line south-west. South of the latter, about midway between Nukuoro and Ellice, are the Solomon Islands, where Polynesian dialects are also found.

The Nukuoro language is known from a vocabulary by F. W. Christian.¹ It shows, with a few variations, a close likeness to the Samoan. The principal differences are seen in this article (Samoan *le*, which is given in Nukuoro in a separate form as *te*, but elsewhere appears as *ne*. The Samoan *l* in the vocabulary is uncertainly *r*, *l*, or *n*; *nango*, fly (Sam., *lango*): *tolu* or *toru* (Sam., *tolu*) three; *keni* (Sam. *keli*) dig.² *F* is uncertainly *f* or *h*; *ahi*, fire (Sam., *afi*); *ha*, four (Sam. *fa*); *fefine* or *ahine*, woman (Sam., *fafine*); *fare*, house (Sam., *fale*). The Samoan break (‘) appears but in some words, and is represented by *k*: *ia* for *i’a*, fish; *ha’a* for *fa’a*, the causative; *kake* for *‘a’e*, ascent. The Samoan *s* is represented by both *h* and *s*: *ihu* for *isu*, nose; *isimu* for *isumu*, rat. Nukuoro also has *s*, where it is wanting in Samoan, as *sivi* for Samoan *ivi*, bone. Mr. Christian has not given a grammatical notice of the languages, but for comparison with the notices which will follow of other dialects, the following summary may be extracted from the vocabulary.

1. "Journal of the Polynesian Society," Vol. VII, pp. 224 ff.

2. This is, I think, doubtful.

ARTICLE.—This appears as *te*, and with the possessives as *ne*.

NOUNS.—The genitive sign is *na*, *no*; the dative, *ki*; accusative, *kia*.

PERSONAL PRONOUNS.—

Singular: 1, *au*; 2, *koe*; 3, *ia*.

Dual: 1 (inclus.) *taua*, (exclus.) *maua*; 2, *kolu*, *koru*; 3, *kilau*.

Plural: 1 (inclus.) *tateu*, (exclus.) *mateu*; 2, *koteu*; 3, *rateu*.

POSSESSIVES.—These *a* and *o*.

Singular: 1, *niaku*; 2, *niau*; 3, *niana*.

Dual: 1 (inclus.) *nio i tau*, (exclus.) *nio i mau*; 2, *niokolu*; 3, *nikilau*.

Plural: 1 (inclus.) *nio i tateu*, (exclus.) *nio i mateu*; 2, *nioiotou*; 3, *ni rateu*.

INTERROGATIVES.—*Oai*? who? *A*? *aha*? what? *Oihea*? where? *Tehea*? where? *Pehea*? how? *Ahea*? *Anahe*? when?

DEMONSTRATIVES.—*Tenei*, this; *tena*, that.

VERBS.—The following particles appear: *ha'a*, causative; *hai* causative (Samoan *fai*, become); *au*, do not; *te mahai*, cannot; *te, ai*, no, not; *to tona*, don't know.

ADVERBS.—Directive, *mai*, *atu*, *iho*; *nei*, now; *aila nei*, to-day.

PREPOSITIONS.—*Ki runga*, above; *ki roto*, inside; *ki raro*, below; *ki vaho*, without.

NUMERALS.—1, *tahi*; 2, *lua*, *rua*; 3, *tolu*, *toru*; 4, *ha*; 5, *lima*; 6, *ono*; 7, *hitu*; 8, *valu*, *varu*; 9, *siva*; 10, *hunu*, *huru*; 100, *mano*. An indefinitely large number, *mano tini*, how many? *fia*?

This shows the grammar as essentially Samoan. The vocabulary also appears to be largely Samoan, though a few strange words appear. Some of these are Polynesian, as e.g., *kite*, see Maori *kite*; *kui*, old woman (Maori, *kui*); *malele*, die (Maori, *marere*); *pito*, navel, (Samoan, *pito*; Maori, *pito*); *takapau*, mat (Samoan, *tapa'au*; Maori, *takapau*); *waha*, mouth (Maori, *waha*; Tahitian, *vaha*). A few others appear with slight change of meanings: *nanui*, large (Samoan, *nui*, to increase; Maori, *nui*); *pasa*, speak (Samoan, *pasapasa'i*, tell secrets); *piho*, head (Samoan, *pito*, extremity, end of anything); *tapalahi*, thin (Maori and Tahitian, *rahirahi*; Hawaiian, *lahi*),

Mr. Christian has pointed out a few agreements with Micronesian, and a few others may be added. *Kanonga*, yellow (Ponape, *ongong*); *maru*, bitter (Mortlock, *maras*); *suai*, change (Yap, *chuai*); *singako*, egg (Ruk, *sokun*; Mortlock, *sokul*)¹; *tali*, rope (Ponape, *jal*); *sakasaka*, dwarf (Ponape, *chakakair*); *feng*, north-west trade wind (Mortlock, *feng*, north-west season; Yap, etc., *n'feng*, *n'fen*, wind); *unga* (Samoan, *unga*; Micronesia, *umpa*, soldier crab).

1. This is, I think, doubtful.

Some of the words in the vocabulaire are connected by Mr. Christian with Japanese, and even with Chinese, though their affinities are obviously with Samoan. Examples are: *tongo*, mangrove (Samoan *tongo*), said to be Japanese *tangara*¹; *suisui*, wet (Samoan, *su*), said to be Japanese *sui*¹; Chinese, *shui*, water; *tokotoko*, pole (Samoan, *to'oto*), Ponape, *chokou*), compared with Chinese² *chok*, bamboo; *mune*, shi (Samoan, *folau*, voyage), compared with Japanese *fune*,³ junk; *sakasaka*, dwarf (Samoan, *sa'a*), compared with Japanese *chika*.⁴

Manu-mangamanga, starfish, compared by Mr. Christian with the Malay, Tagal, etc., as *tangatangan*, many handed; is Samoan *manu-mangamanga*, the forked or divided animal?

Three words in the vocabulary appear to be Malay. These are *parangi*, iron (Malay, *parang*, chopping sword); *atu*, dog (Malay, *asu*) and *pasa*, speak (Malay, *bahasa*), but the latter also has cognates in Samoan.

The following words present difficulties. They are not apparently Micronesian:—

Bad, <i>paupau</i>	Plantain, <i>karati</i>
Fowl, <i>koko</i>	Red, <i>kaharava</i>
Grow, <i>somo</i> ⁵	Road, <i>haiava</i> , <i>sailenga</i>
A little, <i>hanu</i>	Small, <i>momo</i>
Noon, <i>huarangi</i> ⁶	Tree, <i>manu</i>

It follows from the foregoing that the language of Nukuoro shows no very distinct difference from the Polynesian of Samoa, and there is practically no evidence to connect it in any special way with the dialects of Micronesia.

II. THE TOKELAU AND ELLICE ISLANDS.

These two groups of islands lie on the Polynesian border towards eastern Micronesia. The Gilbert Islands, where Micronesian is spoken, are situated north-west of the Ellice, and Samoa lies almost due south from the Tokelau. West of the Ellice is a wide stretch of ocean, on the western verge of which are situated the Polynesian dialects of the Solomon Archipel, whilst far away to the north-west is the isolated Nuku-oro.

The most reliable account of the Tokelau (sometimes called the Union) and Ellice groups was given at the Brisbane meeting of the Australasian Association for the Advancement of Science, in 1895, by

1. These are doubtful.

2. Dialect not specified.

3. *Bune*, also given by Mr. Christian, is not found.

4. Properly *chiko*

5. Cf., however, Sam., *tupu*.

6. This looks like *hua*, fruit; *rangi*, sky; and is possibly 'moon' or 'sun' not noon. (*Hua*, is used in Maori for full moon.—EDITOR.)

the late Rev. J. E. Newell.¹ From this paper I extract the following account of the islands.

The Tokelau or Union Group consists of three clusters of islets or atolls. These are Fakaofu (Bowditch Island), Atafu or Atahu (Duke of York Island), and Nukunono.

Fakaofu, situated about lat., 9° 26' S., long., 171° 12' W., consists of about thirty islets, enclosed by a reef, inside a triangular lagoon about twenty miles in circumference.

The principal islets are Fale (house or home), Nukumatau (right hand or easterly island), Nukulakia (westerly island), Fanualoa (long island), Sakea, Te Atua Motu (the group of islands), Matangi (windy island), and Fanuafala (land of *fala* or pandanus fruit). The last is the only island in this group where the edible *Pandanus* will grow.

The Ellice group comprises Nukulaelae (Mitchell Group), Funāfuti (Ellice Island), Vaitupu (Tracey Island), Nukufetau (De Peyster's Group), Nui (Netherland Island), Niutao (Speiden Island), Nanumanga or Nanomanga (Hudson Island), and Nanumea or Nanomea (St. Augustine Island).

Newell regards the Tokelau as of Samoan origin, though there are traditions of ancient intercourse with Tonga and Hawaii. The islands were depopulated by the Peruvian slavers in 1863.

In the Ellice group the population, according to Newell, is probably Samoan in origin, with a mixture of Tongan. Some of the Tongan he thought was of recent introduction, but some was almost contemporaneous with the Samoan. The Tokelau and Ellice dialects have become assimilated to each other, and are gradually giving way to the Samoan, which is the literary language of the whole group, except in Nui, where the Gilbert Island dialect is spoken, with a small admixture of Samoan or Ellice words.

Hale, who visited these groups in 1841, gives an account of the people and a vocabulary of their language.² He remarks that the Vaitupu people were darker and more bearded than the other inlands.

Vaitupu appears to be the island of Guaytopo mentioned by Quiros.³ Pedro, a native of Chicayana (i.e., Sikaiana, in the Solomon Islands), whom Quiros took from Taumaco, in 1618, to Lima, described Guaytopo as larger than Chicayana, and two days' sail from that island. The women wore a veil of blue or black, called Foafoa. A large vessel sailing to an island called Mecayrayla, to get tortoise-shell for ear-rings,

1. Notes, chiefly ethnological, of the Tokelau, Ellice, and Gilbert Islanders, by Rev. J. E. Newell, London Missionary Society, Samoa, South Seas. Australasian Association for the Advancement of Science, Brisbane, 1895, 10pp.

2. C. Wilkes' "United States Exploring Expedition." Vol. VII. Ethnology and Philology by Horatio Hale, Philadelphia, 1846, pp. 357-364.

3. Burney's *Voyages* II., p. 479-480.

was driven out of its course, and all but ten perished. The survivors landed at Taumaco, and were white, except one, who was of a dark colour.

Hale suggests that this is evidence of a darker population of Vaitupu in the time of Quiros. The *foafoa* is, no doubt, the long fringe of pandanus leaves,¹ called *fou*, still worn. The wearing of tortoise-shell ear-rings is also noted as unusual in Polynesia. He also points out that Mecayrayla is probably a scribe's or printer's error for Nukurairai or Nukulailai, an island named to him by the Funafuti people. This is Nukulaelae in the list just given.

The specimens of the Tokelau and Ellice Island languages, which have been recorded, show very little evidence of any element other than Samoan.

Hale collected vocabularies from Fakaofu in the Tokelau, and from Vaitupu in the Ellice group. He also gives a short grammatical note on the languages which he treats as practically the same.² From this I extract the following notice:—

ALPHABET.—This contains all the Polynesian letters, and is the same as the Samoan, except that *k* takes the place of the break '.

Vowels: *a, e, i, o, u*. Consonants: *f, k, l, m, n, ng, p, s, t, v*. The *f* varies to *wh* in 'what,' the *s* to *h*, and *k* and *t* are confused as in *aliti* for *aliki*, chief. Also *ingoa*, name, was heard as *ikoa*.*

ARTICLES.—These are *te, se, or he*.

NUMBER.—Particles are used: *ni* as in Samoan, *kau* as ('*au*') in Samoan and Tongan, *tai* as *ai* in Rarotongan (Maori, *etahi*). *Ni ao*, clouds; *kau pu*, shells; *te tai fale*, houses.

ADJECTIVE.—This follows the noun unless predicative.

PERSONAL PRONOUNS.—

Singular: 1, *au, ko au, 'o au*; 2, *koe, 'oe, ko koe*; 3, *ia*.

Dual: 1 (inclus.), *taua, ta*; 1 (exclus.), *maua, ma*; 2, *kolua, 'olua*; 3, *latou*.³

Plural: 1 (inclus.), *tatou*; 1 (exclus.), *matou*; 2, *koutou, 'outou*; 3, *latou*.³

The accusative is formed with *i*: *i au, me*.

POSSESSIVES.—These show *a* and *o*. Examples given are: *aku, taku, toku, maku, to matou, ou, tou, o outou, to outou*.

INTERROGATIVES.—These appear as: *Ko ai?* who? *i ai?* whom? *ko te ā?* *se ā?* (*he ā?*) what? *pe se ā?* (*pe he ā?*) how? *Ko ai o outou fanua?* What is the name of your land?

1. This may be a mistake for 'hibiscus'; Samoan, *fau*. It is also the name of the string for tying up the hair.

2. Op. cit., pp. 357-364.

3. These are from S. Ella, op. cit., p. 178.

* *Ikoa* is the New Zealand South Island form of *ingoa*.—EDITOR.

DEMONSTRATIVES.—*Tenei*, this; *tena*, that.

VERBAL PARTICLES.—These are: *e* or *ke* (present or future) and *kua* (affirmative). The interrogative is *na*: *E aliki koe na?* Art thou a chief? The imperative is followed by *la*: *Sele atu la!* Go away!

ADVERBS.—Directive: *mai, atu*; *nei*, here; *ko*, yonder; *ki lungu*, above; *ki lalo*, below.

NUMERALS.—1, *tahi, tasi*; 2, *lua, ua*; 3, ; 4, *fa*; 5, *lima*; 6, *ono*; 7, *fitu*; 8, *valu*; 9, *iva*; 10, *fulu*; 50, *lima ngafulu*; 100, *tuvalu*. An indefinitely large number is *kiu*.

All this is practically Samoan.

Hale's vocabulary contains words found in use both in Fakaofu and Vaitupu. A few are marked specially as obtained only in one of these places. Those coming only from Fakaofu are: *tuhunga*, artisan; *kumikumi*, beard; *pahu*, drum; and *tamatau*, fish-hook. Of these the first and last are the Samoan *tufunga* and *matau*. *Kumikumi* and *pahu* are the Maori *kumikumi*, beard under chin, and *pahu*, the war alarm.*

The words given as Vaitupu only are: *toki, fiti*, axe (i.e., Fijian hatchet), *futi o Lotuma*, banana (i.e., of Rotuma); *talafa*, beard (Samoan, whiskers); *selesele*, to cut; *tusi*, mark, all agreeing with Samoan. But *kasanga*, ear-ring, and *paopao*, fish-hook, appear to have no Polynesian cognates, and are not Micronesian or Rotuman.

A vocabulary, printed by Rev. G. Turner, of the language of Fakaofu¹ is entirely Samoan, the differences from that language, which appear in the lists, being due to inexact equivalence, as e.g., Fakaofu, *moana*; Samoan, *sami*, sea; Fakaofu, *leva*; Samoan, *tuai*, old; Fakaofu, *matua*; Samoan, *tinā*, mother, etc.

The Rev. S. Ella's vocabulary² gave a Tokelau vocabulary, which is apparently the same as Turner's Fakaofu. It contains the same variations.

The pronouns and numerals as given by Turner and Ella are purely Samoan.

From the foregoing it appears that the only appearance of a non-Polynesian element in the languages of these groups is found in Vaitupu of the Ellice group. The language of Nui is definitely stated (by Newell) to be a mixture of Gilbert Island language, with Samoan and Ellice Island words, but it is not clear what is meant by the latter, and no specimens of the Nui dialect are available. Nothing has been published showing the language of the other Ellice islands (except the Vaitupu before mentioned), and it is therefore of interest to publish the

1. "Samoa a Hundred Years Ago," by Rev. George Turner, London, 1884. Appendix.

2. "Dialect Changes in the Polynesian Languages," by Rev. Samuel Ella, "Journal Anthropol. Institute," 1899, pp. 154-180.

* And Rarotongan *pa'u*, drum.—EDITOR.

subjoined vocabulary collected by Prof. Sollas in 1896. Before his visit I had suggested to him that the language would be, probably somewhat like Samoan, and in a letter to Dr. Haddon he states that this supposition was correct. "The Samoan break ' has become *k*, and in addition there is a great tendency to convert *l* into *r*, *t* into *d*, and *p* into *b*. There are many words in common use which seem to be less rarely used in Samoan, and there are others which seem not to be Samoan at all." For permission to use the list of Prof. Sella I am indebted to Dr. Haddon.

FUNAFUTI AND SAMOAN VOCABULARY.

(g = ng in sing.)

ENGLISH.		FUNAFUTI.	SAMOAN.
1. Air .. ..	..	matag	ea, savili
2. Alter .. ..	..	furimai	lilii
3. Ant .. ..	..	lo	loi
4. Aunt .. ..	..	teme o tok matua	le tuafafine o le tamā
5. Bad .. ..	..	masai	leaga
6. Bare .. ..	..	kofu	tele fua
7. Bid .. ..	..	fakabolo	fai atu
8. Bier .. ..	..	tavaka tangata matei	fata mo tagata oti
9. Big .. ..	..	lesi	lātele
10. Black .. ..	..	uli	uliuli
11. Blow .. ..	..	o ag	agi
12. Boy .. ..	..	tamateini, tamadini	tama
13. Bridal .. ..	..	fakamau	fa'aipoipoga
14. Buy .. ..	..	fakatau	faatau
15. Centipede .. ..	..	molukauo	atualoa
16. Coconut .. ..	..	pi	niu
17. Crew .. ..	..	kau o vaka	'auwa'a
18. Cruise .. ..	..	fakadiridiri	folauga
19. Dead .. ..	..	matei	mate
20. Dear, costly .. ..	..	fakataugata	tautele
21. Dew .. ..	..	vau	sau
22. Eat .. ..	..	kai	'ai
23. Fine v .. ..	..	tua	fa'asala
24. Fire .. ..	..	afi	afi
25. Fly n .. ..	..	eva	lago
26. Fool .. ..	..	supa	vale
27. Foul .. ..	..	lailai	'ele'elea, leaga
28. Full, be full .. ..	..	aperi	apele
29. Girl .. ..	..	tamafini	teini
30. Go away .. ..	..	fano giadia	aga atu
31. Grate n .. ..	..	tafuga afi	ta'iga afi
32. Great .. ..	..	tubua	tele, latele
33. Haul .. ..	..	soso	tosu
34. Heal .. ..	..	malolo	fa'amalolo
35. Heart .. ..	..	te lotu	loto
36. Heir .. ..	..	sui	suli
37. Hire .. ..	..	fakatau	totoqi

ENGLISH.		FUNAFUTI.	SAMOAN.
38. In .. ..	..	<i>iloto</i>	<i>i</i>
39. Joke .. ..	..	<i>faifakata</i>	<i>ulaga</i>
40. Kill .. ..	..	<i>tamat</i>	<i>fasioti, fasimate, tamate</i>
41. Lessen .. ..	..	<i>fagatimomo</i>	<i>fa'a itiiti</i>
42. Liar .. ..	..	<i>loi</i>	<i>'o lē tala pepelo</i>
43. Man .. ..	..	<i>tagala</i>	<i>tagata</i>
44. Meat .. ..	..	<i>mea kai</i>	<i>tufaaga</i>
45. Meet .. ..	..	<i>fetaiai</i>	<i>fetaia'i</i>
46. Pale .. ..	..	<i>kena</i>	<i>sesega</i>
47. Peace .. ..	..	<i>aga mala</i>	<i>filemū, maninoa,</i>
48. Piece .. ..	..	<i>momea</i>	<i>fasi</i>
49. Plain .. ..	..	<i>lala</i>	<i>laugatasi, pupula</i>
50. Quick .. ..	..	<i>ia vavei</i>	<i>vave</i>
51. Rap .. ..	..	<i>talatala</i>	<i>ta</i>
52. Red .. ..	..	<i>kula</i>	<i>mūmū, ulaula, totototo</i>
53. Root .. ..	..	<i>tufiti</i>	<i>pogai</i>
54. Row, noise .. ..	..	<i>tagitagi</i>	<i>atu</i>
55. Sea .. ..	..	<i>tai</i>	<i>tai</i>
56. See .. ..	..	<i>lavea</i>	<i>va'ai, iloa</i>
57. Sew .. ..	..	<i>tui</i>	<i>su'i, tui</i>
58. Ship .. ..	..	<i>vaka</i>	<i>va'a papalagi</i>
59. Shout .. ..	..	<i>kalauga</i>	<i>uiō, vala'au</i>
60. Sigh .. ..	..	<i>manava la dede</i>	<i>māpuitiga</i>
61. Size .. ..	..	<i>las</i>	<i>latele</i>
62. Steal .. ..	..	<i>gaisoa</i>	<i>gāoi</i>
63. Straight .. ..	..	<i>tonu</i>	<i>sa'o, tonu</i>
64. Tear <i>v</i> .. ..	..	<i>masae</i>	<i>masae, saei</i>
65. Throw .. ..	..	<i>pai</i>	<i>lafo, togi</i>
66. Vain .. ..	..	<i>fakamau aluga</i>	<i>fa'amaualuga</i>
67. Wet .. ..	..	<i>sui</i>	<i>sū</i>
68. Wrap .. ..	..	<i>kōf</i>	<i>au</i>
69. Wring .. ..	..	<i>tau</i>	<i>mimilo</i>

NOTES ON THE FUNAFUTI VOCABULARY.

A great many words are seen to be almost identical with the Samoan. The following words may be explained by reference to the Samoan or Maori.

1. Air.—Cf. Samoan, *matagi*, wind.
2. Alter.—Samoan, *fuli*, to turn over. Maori, *huri*.
4. Aunt.—This appears to be "child of my elder brother."
5. Bad.—Samoan, *masa*, offensive.
6. Bare.—Apparently the word for 'not' is left out. Cf. Samoan, *'ofu*, a garment.
7. Bid.—Samoan, *poloa'i*, to leave an order. Here used with causative. Maori, *poroaki*.
26. Fool.—Samoan, *supa*, paralysis.
30. Go.—Samoan, *fano*, to go along, as euphemism 'to die.'
31. Grate.—Samoan, *tafu*, to make up fire, *ga* noun suffix.
32. Great.—Samoan, *tupua*, to be over ten, or over a hundred.
37. Hire. — Samoan, *fa'atau*, buy, barter, sell.
38. In.—Samoan, *i*, in; *loto*, interior.
40. Kill.—Samoan, *ta*, strike, and *mate*, dead.

8. Bier.—Cf. Samoan, *tava'a*, to hollow out boat, and *va'a*, boat. The Funafuti expression means 'boat of dead man.'
9. Big.—Cf. Maori, *rehe*, intensive.
13. Bridal.—Cf. Samoan, *fa'amau*, 'a fastening.
15. Centipede.—Perhaps a mistake for Samoan, *molo'au*, a fungus.
16. Coconut.—Cf. Samoan, *piu* in *niu-piu*, fan palm.
18. Cruise.—Cf. Samoan, *fa'aliliu*, to turn.
20. Dear.—Samoan, *fa'a*, causative; *tau*, price; *gata*, difficult.
23. Fine.—This is given as 'fined' in Prof. Sollas' letter. It may be the Samoan *tua*, to return back upon, as the consequences of one's own conduct.
44. Meat.—Samoan, *mea*, thing; 'eat.
46. Pale.—Samoan, 'ena, yellowish brown.
47. Peace.—Samoan, *aga go*, *malu* softly.
53. Root.—Samoan, *tafito*, stump of tree or post.
54. Row.—Samoan, *tagi*, bellowing, crying, etc.
60. Sigh.—Samoan, *manava*, breathless, and, perhaps, *lele*, to fly.
61. Size.—Samoan, *lase*, many.
65. Throw.—Samoan, *pai*, to reach.
68. Wrap.—Samoan, 'ofu, to wrap food in a leaf for cooking.
69. Wring.—Samoan, *tau*, to press out juice, to milk.

The words in the vocabulary which appears to be distinctly non-Samoan or non-Polynesian are: *eva*, fly (*n*)*; *roi*, liar; *lala*, plain; *lavea*, to see. These do not appear to be Micronesian, or Melanesian.

(To be continued.)

Errata in previous paper (Journal XXII.) :—

- Page 71, line 9, for Bodilch read Bowditch.
- Page 72, line 7, for menu read nenu.
- Page 72, line 10, for necoh read neoh.
- Page 74, line 4, for faa read fua.
- Page 74, line 16, for rongo-dah read rongo-dha.
- Page 75, line 8, read comma after mbongi.
- Page 75, line 9, from bottom, read atipu for atipa.
- Page 75, bottom line, read comma after ptune.

* *Rewa*, is Maori to float, as in the air, as well as in the water.—EDITOR.

CONTRIBUTIONS TO SOUTH ISLAND (N.Z.) MAORI HISTORY.

BY ROGER BUDDLE.

THE following somewhat scrappy and disconnected notes were collected chiefly at Colac Bay, Foveaux Straits, from an aged Maori called Paina, who is recognised by the natives as an authority. The notes have been checked and amplified from other sources. Probably there is not much that has not already been recorded, but some additional details may be found.

To begin with some local place names: The name Colac is not, as has been stated, a corruption of the word *Korako*—the real name is *Orako*—the *ko* being merely the prefix always applied to proper names. The western point of the bay is Te Urunga-o-Hinetui—"The Pillow of Hinetui," who was probably a Ngati-Mamoe* ancestress. The eastern point is Taramaea; there is here a remarkable quarry, where at one time the natives obtained stone for making adzes. The scale of the operations is surprising, and great numbers of flakes and roughly chipped blocks are scattered about Jacob's river, and Waimatuku (Matuku—a white crane). Riverton is Aparima; this is an ancient Hawaiki name, and is possibly identical with Apolima, a small volcanic island near Savaii, in Samoa. Rarotoka, Centre Island, is another such name, and is the southern form of Rarotonga. The long beach, stretching for many miles from Riverton, is Mate-o-waewae, meaning 'sore feet,' because the hardness of the sand made travelling painful. The small stream at the eastern corner of Colac Bay is Whata-ewe (where the placenta was hung up). The station called Whakapatu is properly Ka Whaka-putaputa, meaning inlets (whaka or

* As the ancient Ngati-Mamoe tribe are frequently mentioned by Mr. Buddle it will be as well to state their origin according to the learned Ruanuku, Te Matorohanga, as taught in the Maori College. He says they were a branch of the *tangata-whenua* people of New Zealand (that came here after the discovery of the islands by Kupe, and before the arrival of the Eastern Polynesians from Tahiti), and originally occupied the Mokau (north Taranaki), subsequently the Wairoa district of Hawkes Bay, then Heretaunga (Hastings), whence they were gradually driven south and across the Straits by the Rangi-tāne and Ngati-Kahungunu tribes, and then occupied large portions of the South Island, gradually mixing with the Waitaha, which was a Hawaiki tribe that settled in Foveaux Straits, circa 1350.—EDITOR.

whanga), where floating objects drifted quickly in and out; it is the name of a *kainga*, or village, on the coast, a mile or so out from the railway. Pahi is short for Opahinui—the place of Pahi-nui, who was a chief of that place. Oropuke is properly Aro-paki (or Aro-pa-ki) signifying a cliff washed by the high tide; it is the name of the cliff out from the station, where a party of Ngai-Tahu* were drowned while attempting to pass. Te Tumutu means a table-land. Camp Creek near Te Tua, is Tutae-patiti. Waihoaka means the stream where *hoaka* (grindstone) was found. Tuatapere means ‘to pout the lips,’ and was so called because the Maoris tasting the water there for the time found it *kawa* (bitter) and pouted their lips in disgust. The Waiaua ford is Tuahu—a *kainga* where the Ngati-Mamoe chiefs Te Ao and Te Waewae lived. There was a fishing camp a little further down called Kai-namu—‘eating of sand-flies,’ because a man licked his hand to allay the itching, and the *namu* were so thick that he got a mouthful. Another was called Kai-purua, meaning food (fish) caught in pairs because a man on first casting his line there caught two at once.

Teihoka is a general name for the district about Pahi. Stack mentions a battle at Teihoka where Ngati-Mamoe were finally defeated by Ngai-Tahu. The eastern point of the bay is Ahi-rahuru, meaning a fire kindled for warmth and comfort. The bluff to the west is Matawhereo; below this is a terrace formation called Mata-ariki. Here were the cultivations and *kaika-noho* (dwelling-place) of the Ngai-Tahu *hapu* Te Aitanga-a-Kuri, whose fighting *pa* was Kiri-o-Tunu, the largest of some rocky islets separated from the shore of Mata-ariki by a narrow strait. Mata-ariki was the scene of a great fight. The Ngai-Tahu people of the *pa*—Kiri-o-Tunu—were away at Waiaua river on an eeling expedition, and not dreaming of Ngati-Mamoe being anywhere in the neighbourhood, had gone without their weapons and had left their island fortress occupied only by a few women, and defended by a *taniwha* in the shape of a *tohora* (whale), which had been tamed by the spells of the great *tohunga* (or priest) of the tribe called Te Tauweheke, and induced to inhabit the narrow channel as a guardian. Ngati-Mamoe arrived on the scene, but were unable to get across to the *pa*, and so concealed themselves in the bed of the small stream called Ruru-koukou (the hooting of the owl) and awaited the return of Ngai-Tahu. When the latter returned from Waiaua they found their retreat to their island stronghold cut off, and as they had no weapons but their eeling implements, realised that their position was hopeless. They halted on the ridge above Mata-ariki, and the chiefs

* The Ngai-Tahu tribe is comparatively a modern tribe in the South Island, having moved there from the north in the seventeenth century, and eventually conquered the whole of the South Island, often amalgamating with the ancient Waitaha and Ngati-Mamoe tribes.—EDITOR.

Te Tauwheke, ordered his men to split up into small parties (*kia haere wehewehe ratou*) and rush through the enemy, so that some at least might break through and gain the *pa*. But Ngai-Tahu, disregarding their chief's orders, rushed in a body upon the well-armed Ngati-Mamoe, and a great slaughter ensued. When Te Tauwheke fell, the spell he had cast over the guardian *taniwha* was broken and he deserted his post, so that Ngati-Mamoe crossed over to the *pa* of Kiri-o-Tunu and burnt it, killing some of the women and carrying off some slaves. The bodies of Ngai-Tahu were cooked in a long line of *hangi* (or ovens) on the ridge above Mata-ariki.

Ngati-Mamoe, returning from this successful raid, camped on the beach at Colac Bay, at a spot nearly opposite the station of Oraki, and there killed and cooked one of the captives—a woman called Te Haki; the stones of the oven were to be seen till quite lately, and at low water mark is a rock whereon grew the *kutae* (mussels), which supplied the *kinaki* (relish) for the unfortunate Te Haki. After this, Ngati-Mamoe went on their way, but retribution was in store. The news had travelled, and a war-party of Ngai-Tahu, under Te Hautapu-nui, met them at Iwikatea (which means bleached bones) and totally defeated them. This battle was known as "*Te kauae whakatoro*"—"The jaw stretched forth"—because Ngai-Tahu attacked in the cuneus formation. This fight at Kiri-o-Tunu took place about the time of Te Wera, since it is mentioned that a nephew of his was killed there. The Ngati-Mamoe chiefs mentioned are Taihua, Reki-amoamohia, Taikawa and Paparua. Since Te Wera and Taoka lived about the same time, it may be fixed at seven or eight generations ago, as the following genealogical tree shows.

Manawa-i-waho	|	
Ruahikihiki	=	Te Ao-tama-rewa
Taoka	=	Kimai-waho
Te Whiwhi	=	_____
Tāne	=	Te Maka
Atanui (f)	=	Tiki-te-iwi
Pitoitoi (f)	=	Tapui
Te Wero	=	Maka
Roro Paina (f) (aged 73)	|	

Kiri-o-Tunu was rebuilt in the early part of the last century by Te Wero, as a defence against the expected attack of Te Rauparaha, who, however, did not get so far south.

The posts of the *pa* were standing till long after the advent of the Europeans, until some vandal set fire to the scrub on the island.

The next legend concerns the last fight of the hero Tarewai, who lived at Pukekura (Otago Heads), and whose deeds have been already chronicled. But this is a convenient opportunity to note a few local place names. The name O-te-poti, applied to Dunedin, was the name of a *kainga* at Anderson's Bay; *poti* is a small square basket used for holding food, and it was applied on account of the fancied resemblance of the upper part of the harbour to a *poti*. O-takou was originally the name of the old channel. The broad sand-flat at the North Head was Waiparapara (water containing sediment). Puku-mata is Harbour Cave, where Tarewai hid from his enemies and cured his wounds with herbs. Pari-haumia (Fern-root Cliff) is a little to the Heads side of Portobello. The big sandy flat beyond (called on the maps Aka-patikiki) was Te Poho-a-Te Atiparoa—'The chest of Te Atiparoa,' the ridge above being the rest of that gentleman's anatomy. A few hundred yards inside Quarry Point (O-Hinetu) is a place called Te-rerenga-nga-korako—'The flight of the white fairies,' because there was a cave there (now covered with sand) out of which came Tarewai, in his nightly wanderings through the enemy's country, saw a stream of pale ghosts flitting. The first beach outside Harrington Point is O-te-kiki; the next one (Pilot Beach) is Tangi-haruharu—'Resounding cry,' probably from the noise of the surf. It was apparently here that Tarewai escaped from his pursuers by catching the branch of a tree and pulling himself up the cliff, from which position of vantage he taunted them in these words:—"Huere! E moea tou wahine, e whakakahi i tou tamariki—whakaikia kia kai; apopo te raki moku." "Go and look after your wives and feed your children. To-morrow will be the day for me."

After his exploits at Pukekura, Tarewai embarked in a canoe with his followers and voyaged south as far as Preservation Inlet, at the extreme south-west part of New Zealand. His intentions were apparently of the best—it was a '*toro whakahoa, i ruka i te pai*'—merely a friendly visit to his former enemies, the Ngati-Mamoe, their *pa* at Mataura. The people of the *pa* received their visitors hospitably and lodged them in a fine new *whare-puni*, but no soon as they comfortably settled for the night, than Ngati-Mamoe barricaded the door and climbing on the roof, thrust their spears through the thatch and made things hot for their guests. Many of Tarewai's friends were killed, but at last he burst open the door and rushed out to do battle with his treacherous hosts. But the women of Ngati-Mamoe, knowing how famous a warrior was Tarewai, had spread the ground around the house a quantity of *toreka*, which is scrap flax which has been steeped in a stream before being spread out to dry and is excessively slippery, so that no sooner had he emerged from the door than he slipped on the *toreka*, and after a desperate struggle was killed.

When the news of this *kohuru* (murder) reached Pukekura, the two uncles of Tarewai, Te Aparaki and Maru, set out in a large war-canoe bent on avenging his death. Arriving at Preservation Inlet by night, they paddled silently past Matauirā and landed further up the sound. They hauled up their canoe and hid it amongst the bushes. Then Maru took his men stealthily through the forest and they hid themselves under the *pa* among the undergrowth fringing the beach. Before dawn Te Aparaki, with his *mere* in his belt went down to the sea, and in the grey of the morning rolled about in the surf, '*mahi whera me te pakake*'—imitating a *pakake* or hair seal. Ngati-Mamoe, looking down from the *pa* and seeing a dark object moving in the foam were deceived, and rushed down on the beach to secure the prize. The Aparaki rose with a shout, and simultaneously Maru's men emerged from their hiding-place above the beach and fell upon the terrified and unarmed Ngati-Mamoe and slew them and burnt the *pa*.*

In the meantime, a party of Ngati-Mamoe, who had been up the sound fishing, spied the brightly adorned stern-post of the war-canoe, which had unluckily been left protruding from the bushes, and they captured the canoe, so that Te Aparaki and Maru had no means of returning to Pukekura. They made their way to Taumoana (Resolution Island, the entrance to Dusky Sound), and there spent the rest of their days.

Waiharakeke was a *pa* of Ngati-Mamoe on the Waiau river, up near Lake Te Anau. The chiefs were Whetuki, Pane-o-te-kaka and Motu-te-whiu. The two last named went on an eeling expedition on a *mokihi* or raft made of rushes. They were caught in the swift current and swept down the river. As they passed the rocks called O-hauwera they saw on the water the shadows of a number of men concealed on the bank. Guessing them to be a *taua* (war-party) of Ngai-Tahu, Motu-te-whiu sang the following song, that Ngai-Tahu might know they had been seen, and who was the chief on the raft they had failed to capture.

Ponapona tu te ripo
Ko te wairua e moea nei
Na wai i whakatu ki te rere ki Waiau—
Ko Motu-te-whiu.

So swift was the current that Ngai-Tahu could not catch the raft by swimming, and though they followed on the bank, Pane-o-te-kaka and Motu-te-whiu landed on the opposite side, lower down, and made their way back to Waiharakeke and warned the inhabitants of the approach of Ngai-Tahu.

* A similar incident is said to have occurred at the taking of a *pa* near Petane, a few miles north of Napier, and again at a *pa* just south of the Kahutara river, a few miles south of Kaikoura, South Island.—EDITOR.

Pu-taratara was a *pa* at Rugged Point (Stewart Island), where Tukiaunau (whose doings have been fully chronicled by Stacke) ultimately took refuge after the murder of Manawa at Akaroa. Tukete was the chief. The avenging *tau* of Ngai-Tahu found the inhabitants of the *pa* fishing in their canoes in the neighbouring bay of O-rua-kotuku (the place of the two white cranes) and easily overpowered them, and then assaulted the *pa*. There they found and killed Tukete (whose only claim to distinction is that he was so fat that he was unable to move out of his house).

It may be here mentioned that all these events happened much about the same time—that is, about two hundred and fifty years ago. This may be called the classical period of South Island history, and was marked by the struggle between the North Island tribe of Ngai-Tahu and the Ngati-Mamoe for the possession of this island. Apparently it did not spread over more than about fifty years, as all the persons named were contemporary.

The next tale is of a much later date. It concerns the doings of Te Puoho,* one of Te Rauparaha's generals, in the early part of last century. Te Puoho crossed Cook Strait and came down the West Coast intent on attacking Tu-hawaiki and the other great chiefs of Murihiku or Southland. On the West Coast he met another of Te Rauparaha's chiefs, Niho,† who had settled there. Niho advised him against proceeding further, but Te Puoho persisted and crossed over by Lake Te Anau and Lake Manapouri. There he captured some Ngai-Tahu people and took them with him as *mokai* (slaves) to carry food. One only, a child, was killed to provide a meal for Te Puoho. When the news reached Southland, the chiefs of Ruapuke Island—Tu-hawaiki, Makere, Taiaroa, Topi and others were at Awarua (The Bluff) and Awa-rakau (Ocean Beach). They at once returned to Ruapuke, collected a *tau* and crossed over to the main land in a number of whale-boats. They landed at Toitoti (Fortrose). As the flotilla approached the shore a dog was seen running along the beach. A *toa* (warrior) who was the first to jump ashore, chased and killed it with his *patiti* or tomahawk—this was hailed as a favourable omen. Te Puoho had entrenched himself at Tuturau, near Gore. The most trusted guardian of the camp was a favourite dog of Te Puoho, which always gave timely warning of anybody approaching. But the *tohunga* of the attackers, by his incantations had caused the trouble.

* Te Puoho was head-chief of the Ngati-Tama tribe of North Taranaki. A description of his celebrated raid will be found in 'The Taranaki Coast,' p. 542. It occurred in 1836.—EDITOR.

† Niho was also a Taranaki chief, but not of Te Rauparaha's own tribe. He is frequently mentioned in 'The Taranaki Coast.'—EDITOR.

some animal to be *whakamoetia*—‘put to sleep,’ so they were able to surround the camp unseen. There was no battle, however, at Tutarau. Tu-hawaiki stalked Te Puoho and shot him as he sat in the *taketake* (verandah) of his hut. As it was a long shot, the Northerners marvelled at Tu-hawaiki’s skill, and the expression ‘*konohi kai nukere*’—‘the seal-killer’s eye,’ has become proverbial. Tu-hawaiki and the others were for continuing the fight, but Taiaroa (who was always a peace-maker) cried out, ‘*He pai, he pai*’! ‘Enough,’ and persuaded them to offer terms, and the Northerners surrendered. The only person killed at Tutarau were Te Puoho and two men called Reporoa and Repopoto, who were always catching eels, and were caught and killed by Matia Kukeke, when he was on a foraging expedition. One man, however, called Kakari ran away (though his name signifies ‘to fight’) and in due time found his way back to the camp of Niho, on the West Coast. Niho asked what had become of his companions. Kakari answered, ‘*Kua matemate katoa*’—‘They were all killed.’ ‘You would not listen to my advice,’ replied Niho, ‘*Hacre ra hī ou boa*’ (‘Go, then, and join your friends’), and thereupon killed him.

The prisoners were carried back to Ruapuke, where they were well treated and lived for some time. But while Tu-hawaiki was away in Sydney, they managed to get a schooner, built at Stewart Island by a man known as ‘Scotch John,’ to come to the island at night, and a number escaped. Several, however, tarried, it is said, to kill some of the Ruapuke chiefs in revenge for Te Puoho, and they were caught and several killed. One, Te Huruhuru, was saved by Korotaki, who threw his mat over him and thus made him *tapu*. Another, Turatapu, had been given to Ruru as a slave. Ruru gave him a *patiti* (hatchet) and told him to save himself if he could; so Turatapu fled, but was pursued by a Ruapuke man called Rehua. The fugitive ran along the beach from Pa-raki-aio (old Ruapuke *pa*) and waded and swam across the lagoon called Awa-putakitaki, making for O-huri point, where the vessel was lying. Rehua was close on his heels when he reached the other side, but Turatapu scrambled up the bank first and aimed a blow at Rehua beneath him. The hatchet missed Rehua’s head and buried itself in his shoulder, and was wrenched from Turatapu’s hand. At the same time Rehua swung his *taiaha* and killed his enemy. My informant remembered seeing Rehua as an old man, and he still bore the scar on his shoulder.

To conclude with a typical ‘*parau na te Maori*’—(fable of the Maori)—The Takitumu mountains, near Riverton, are said to be the canoe ‘Takitumu,’ which came from Hawaiki, and was *tapi* (broached-to) and capsised between two great waves—one Maunga-atua, near Lake Waihola, the other O-kaka, west of Waiau. Hoka-nui, the mountain above Gore, is the *ta* or bailer, which was washed overboard

and left behind. At Chalky Sound on the West Coast are some rocks called *ka karehu o te Ahi o Takitumu*—(the ashes of the fire), which were carried on board; and some white cliffs at the same place are called *Te Horataka o te kakahu o Tamatea*—(the garments of Tamatea, the captain, spread out to dry). There was a woman aboard Takitumu called Kaiheraki, who had only one leg, so when the Maoris saw the tracks of the *weka* (which apparently seem to be made by one foot only) they say, '*Na! nga tapuwae o Kaiheraki*'—(see the foot-prints of Kaiheraki). Takitumu lies on her side, with the *riu* (hold) facing towards the west (since that is the most perpendicular part of the mountain), the stern at Riverton, and the bow towards Oraka.

VOLUME III.

MEMOIRS OF THE POLYNESIAN SOCIETY.

“THE LORE OF THE WHARE-WĀNANGA.”

THE above volume is now ready for issue. It will be sold to members at the price of 8/- and to others at 10/-. Application should be made to the Hon. Secretary (Mr. W. W. Smith, Pukekura Park, New Plymouth).

The volume contains the teaching of some of the priests of the Whare-wānanga, or Maori College, in which were taught the ablest of the young men of the tribes of the East Coast of New Zealand. The subjects dealt with in this (the first volume) relate to the ancient beliefs of those particular tribes with regard to the Supreme God Io, and the minor gods—seventy in number—known as Te Whanau-rangi, or offspring of the Sky-father and Earth-mother, with their particular functions. The volume commences with a full description of the College, its structure, modes of teaching, subjects taught, the unique prayers to Io—to be found nowhere else—and an account of the ancient Colleges from the earliest times known to tradition. This is followed by the Maori doctrine or philosophy of the nature of things, their why and wherefore; a description of the twelve Heavens, the birth of the gods, Tāne's ascent into Heaven to acquire knowledge, the birth of the first woman, the banishment of Whiro the evil spirit to Hades, the Po, or æons of darkness preceding the birth of the gods, and many other matters, few, if any of which have been disclosed before.

There is an account of some of Maui's doings in a form never before given to the world, and also another of the visit of Mataora to Hades from whence he brought back the art of tattooing, etc.

The book contains over 200 pages of matter, very little of which has ever been hitherto known to Maori scholars, because it has always been considered to be too sacred to be disclosed to white people.

Funds accruing from the sale will be devoted to further publications of valuable matter still on hand.

"EASTER ISLAND.—THE RAPANUI SPEECH AND THE
PEOPLING OF SOUTH-EAST POLYNESIA,"—BY WILLIAM

CHURCHILL, B.A.

OUR good friend and corresponding member of the Society, Mr. W. Churchill, has further placed Polynesian scholars under a debt of gratitude to him by the issue of the above volume on a very interesting branch of the widely spread Polynesian language. It is published by the Carnegie Institute of Washington, and is a volume of 340 pages, of which the Dictionary proper occupies 156 pages, the rest being introductory. The Dictionary portion of this work is a translation from the French of the R. P. Hippolyte Roussel, a former missionary of Easter Island, but the introduction is Mr. Churchill's own work. In this the author is carrying out his other studies in Polynesian Linguistics, all intended to lead up to his proposed work on 'The Proto-Samoans,' as illustrated by his extensive collection of traditions and notes gathered during the time he acted as American Consul General at Samoa. We happen to know that this latter work has been the subject of study on the part of the author for the last fifteen years, and its appearance will be looked forward to with very keen interest by all interested in Polynesian matters.

Mr. Churchill leads up to the Easter Island Vocabulary by an exhaustive study of the dialects that are geographically the neighbours of the former, and this is done in a manner that none of the other groups have hitherto been subjected to—always excepting in the author's previous work, 'The Polynesian Wanderings.' The amount of labour that has been bestowed on this part of the work is very astonishing, and would never have been undertaken but by one who is something more than an enthusiast in the subject. The number of tables in which the comparisons are represented by figures and words is astonishing, and each of which represents a close study of the words of several dialects. Certainly the results justify the conclusions to which the author arrives.

Did space permit, we should have liked to quote copiously from our author, but must content ourselves by stating in brief form the conclusions arrived at: "In the four languages of the province* there is a wide speech-group of broad diffusion and of considerable complexity. We find one element of unknown antiquity,

* That is, Tahiti, Marquesas, Paumotu, and Gambier (or Mangareva).

corpus of Polynesian speech summed at 16,000 vocables which have passed from the use of the others of the race. We find reason to consider this due to a Proto-Samoan settlement of uncertain date, but very probably coincident with the first arrival of that migration swarm within the central Pacific after the divaricated Melanesian traverse. Upon this settlement was overlaid a migration of a later Proto-Samoan colony, refugees from Tongafiti tyranny, at a period therefore of the date of the Matamatamē* the date of the Norman conquest. At the same time a third, the second overlaying, settlement was made upon these parts, the Tongafiti pursuit of Proto-Samoan fugitives."

"At a later period there entered the province, undoubtedly from leeward, as is the impulse of all Polynesian folk movement, a migration representing a different phase This later migration was caught in the Paumotu chain; only its stragglers, few in number, reached the other archipelagoes In time the voyage was resumed out on unknown seas towards the rising sun. Only a small portion of any fleet could have made port in Rapanui, the last home of the Polynesian race—for the rest, submergence. That this migration is the most recent in the province is shown by the fact that wherever found the Rapanui element still retains in sharp distinction its characteristic features."

We advise those interested in the migration and linguistic questions connected with the Polynesian race to secure a copy of this well-worked out book.

* The incident known as Matamatamē, is that descriptive of the expulsion of the Tongafiti people from Samoa, which we have reasons for thinking occurred about the year 1250—see "Hawaiki," 3rd Edition, p. 252—but it is not definitely settled.



NOTES AND QUERIES.

[235] The Kuri-maori, or Native Dog.

In Volume XXI., p. 137 of "Polynesian Journal, Notes and Queries," No. 233, there is a reference to the Kuri-maori. The Kuri-maori was known at Matapihi Station, Taupo, as late as 1896. This station was occupied by Messrs. Bollet and Robieson as a sheep run—the sheep feeding far up the slopes of Tangariro and Ruapehu mountains. The Waimarino track runs through the centre of the run to the present day, the run being crossed by the Whanganui and a large number of streams from the Tongariro group, which run through it. The shepherds at the station shot a number of dogs, some of them being long-haired, bushy-tailed, and of a dirty white colour.

Mr. Strew, of Toka-anu, had the bushy tail of one hanging on the wall of his sitting-room for a considerable time.

H. J. FLETCHER.

[236] Dictionary of the Wallis and Futuna Islands Dialects.

"La Géographie," Vol. XXIV., p. 150, has a note to the effect that Doctor Viala, who has resided on the above islands for many years, is about to publish a Dictionary of those dialects of the Polynesian Language. There is already a Futuna-Français, and a Latin-Uvea (Wallis Island) Dictionary of each of these above dialects in existence.

[237] A Possible Monumental Tiki.

When looking through some of the papers of the late Dr. Mantell some years ago, I came across a drawing of a large wooden *tiki* erected, apparently in the neighbourhood of New Plymouth, to commemorate the successful defence against Waikato of the Nga-Motu *pa*. Could you tell me where the memorial was erected? Is the erection of such a monument in accordance with the native custom? Among the papers I noticed also a drawing, executed apparently in the 'forties, of the *pa* at the mouth of the Waingongoro river. Palisades, *patakas*, and carvings were conspicuous. Had not this *pa* been destroyed in one of the last Waikato incursions?

H. D. SKINNER.

[We never heard of this *tiki* before, and would suggest that it was rather a monument erected to one of those who fell at Nga-Motu in the celebrated siege of 1832. Whilst monuments to individuals were not uncommon, we think the Maoris did not commemorate victory in that manner. Memorial stones on a battle-field were not uncommon, but they marked the places where noted men fell, rather than as monuments of victory.]

With regard to Mr. Skinner's second query, as late as 1857 there were many beautiful palisaded, carved, and painted *pas* in the neighbourhood of that mentioned by Mr. Skinner, indeed, that at O-hangai, a few miles inland of Hawera, was one of the most excellent specimens that we ever saw.—EDITOR.]

238] The Maori Dog.

Mr. Taylor White's query and your note are of much interest. Since the controversy over this matter some years ago another account of the native dog has been unearthed by Mr. McNab. Bellinghausen's account of the dog, as translated in *Murihiku*, 3rd Edition, p. 253 (1909), is as follows: "We saw no quadrupeds except dogs of a small species. Captain Lazarew bought a couple. They are rather small, have a woolly tail, erect ears, a large mouth and short legs." It will be noticed that this description confirms that of the late W. Colenso. Bellinghausen was in Queen Charlotte Sound in 1820.

H. D. SKINNER.

239] Early Mention of Potatoes.

On the same page quoted above by Mr. Skinner we find Bellinghausen saying, "At present the New Zealanders also grow potatoes which are as good as the English species. They learned to grow this vegetable from Captain Cook, and although after forty-seven years they grow sufficient quantities they only use the potatoes for themselves, but do not part with any." The Maoris have many accounts of early potatoes, grown by them before the visits of Europeans became frequent—indeed they say they had them before Captain Cook's arrival. But the Cook Straits' Maoris say also that this tuber was brought to the south by Ngati-Toa from Kawhia at the time of Te Rau-paraha's migration thither in 1821-2. It would be interesting to ascertain the names of the old potatoes found in the Sounds, from the old people now living at Blenheim and its neighbourhood—it is not too late—and we commend this to Mr. H. D. Skinner as a subject worthy of his researches.

EDITOR.

240] Fornander's Collection of Hawaiian Traditions.

We understand that the whole of the original documents on which the late Judge Fornander based his, 'The Polynesian Race,' have been translated and are now with the Bernice Pauahi Bishop Museum authorities, who it is understood intend to publish them. The interest of these for Polynesian scholars will be very great indeed, and we may express the hope that the splendid institution in whose hands the documents now are will add another item to the deep debt of gratitude we owe them, by soon letting us see these papers in print.

EDITOR.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council took place at the Library on 30th December, 1912, when there were present: The President and Messrs. W. L. Newman, F. F. Corkill, J. H. Parker, and W. W. Smith (Hon. Secretary).

The following new member was elected :—

Mr. Downey, of Te Araroa, viâ Gisborne.

Papers received :—

Maori Life on Poutini Coast. By H. D. Skinner.

Contributions to South Island History. By Roger Buddle.

The Oldest Great Tahitian Maraes. By Miss Teuira Henry.

The 'Horouta' Canoe. By Mohi Turei.

Polynesian Linguistics, part II. By Sidney H. Ray.

The death of the Revd. J. J. K. Hutchen, and of the Revd. Father Cognets were reported. A list of books received since last meeting was taken as read, and answers directed to several communications.

It was agreed to exchange publications with the American Philosophical Society if the nature of their publication proves to be on the same lines as ours.

It was reported that the third volume of the Society's "Memoirs" would be ready for issue about the middle of January. It will contain much matter relating to the ancient beliefs of the Maori, such as has never been available before.

It was also reported that the papers, 'Marquesian Traditions,' in accordance with an arrangement made by Mr. M. Fraser on his recent visit to Tahiti, had been sent to a gentleman in Tahiti who had very kindly undertaken to attempt the translation.

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